A Brief and Plain

EXPOSITION

OF THE

Church-Catechiſm,

COMPOS'D FOR

The Uſe of a Private School;

Errected and Maintained

At the Coſt and Charges of Several Charitable Perſons belonging to the *New Church* in *Weſtminſter.*

By *THOMAS JEKYLL*, D.D.
Preacher at the ſaid *New Church* in *Weſtminſter.*

The Second Edition.

Train up a Child in the way that he ſhould go, and when he is old he will not depart from it, Prov. 22. 6.
Hold faſt the form of ſound Words which thou haſt heard. 2 Tim. 1. 13.
Fathers provoke not your Children to wrath, but bring them up in the Nurture and Admonition of the Lord, Epheſ. 6. 4.

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TO

Mrs. Elizabeth Green,

AT

EARLS-COURT

NEAR

KENSINGTON.

MADAM,

THough the Obligations which you have laid upon me, Require greater Acknowledgments than I am capable of making at this time; yet I ſhall Ingenuouſly Confeſs, that they have had the leaſt ſhare in Engaging me to thoſe Reſpects which I am now about to pay you. No, *Madam*, Nothing but your abundant Charity, of which I have been often both a Witneſs and a Steward upon ſeveral Occaſions, and more particularly upon this, hath Entituled

you to this Dedication: For beſides the Yearly Allowance of Five Pounds towards the Maintenance of this School, and the Addition of Ten Pounds more the laſt Year, towards the Binding of the poor Childran of it unto honeſt Trades, the giving of Two Hundred Pounds more to be Improv'd to the ſame purpoſe for ever, makes it ſo much your Due, that it would be an inexcuſable Omiſſion, to publiſh theſe weak Endeavours of mine towards the Service of this Excellent and Needful piece of Charity, and not to do it under your Name, whoſe Heart God hath inclin'd by all theſe Ways that I have mention'd, to give ſuch great Encouragement thereto. Nor will any of the reſt of the Benefactors I am confident take it ill, that I have thus ſingled you out from amongſt them upon this Occaſion; ſince, as I muſt always bear them Witneſs, that they have contributed towards this Charitable Deſign, with all the Cheerfulneſs imaginable, ſo I am well aſſured, that they will rather rejoyce to ſee it ſo effectually promoted by ſo liberal an Augmentation of its Stock, than in any wiſe ſuſpect that there is the leaſt injury done to their Memories thereby. If therefore, I can but as well defend my ſelf againſt your Reſentments, for making your Name ſo Publick, as I promiſe my ſelf I ſhall, againſt any complaint of theirs, I ſhall be the leſs concerned at any thing that may

happen

happen to me from a cenſorious World, ſince the honeſty of the Intention, and the Juſtice of the Occaſion, will in a great meaſure excuſe all the Defects that may be diſcovered in this performance: Nor will I altogether deſpair of your Pardon, for doing a thing ſo much againſt your Inclination and Deſign; ſince he who hath directed us in the diſtribution of our Charity, *Not to let our Left Hand know what our right Hand doth*; hath alſo Commanded us, to *let the light of our Good Works ſo to ſhine before Men, that they may ſee it, and Glorifie our Father which is in Heaven.* You, I am ſure, hate *blowing of a Trumpet before your Alms*; and can more readily Embrace the moſt expenſive Opportunity of doing Good, than endure to hear of it again afterwards; and indeed it well becomes you, (for nothing is a greater Argument of a vain Mind, than an Affectation of affixing ones Name to any Publick Charity) but it would be a fault in me, whoſe Duty and Buſineſs it is to do it for others, not to make the Trumpet ſound loud upon ſo juſt an Occaſion, eſpecially too, ſince your many other Good Works, like thoſe of *Solomon*'s Virtuous Woman, do ſo much *Praiſe you in the Gates*; in which, and in every thing elſe that becomes our moſt Holy Profeſſion, that you, and all thoſe Worthy Perſons, who have ſo readily lent their Charitable Aſſiſtance to ſo good

good a Work as this is, may Abound and Proſper, till you all come to receive thoſe Everlaſting Rewards, that are promiſed to all thoſe that are thus *ready to do Good, and willing to Communicate*, is, and ſhall be, the the Daily Prayer of,

MADAM,

Your moſt Obliged, and moſt

Faithful Humble Servant

in the Work of the Goſpel,

THO. JEKYLL.

THE

PREFACE.

THE great Neceſſity and Uſefulneſs of Catechiſing is ſo well known, both from Scripture and Experience, that I need ſay but little of it here; there being nothing whatſoever that ſerves the true Intereſt of Religion more, than an Honeſt and Faithful Care of it doth; for according as Men are by this means Inſtructed and Grounded in the Faith, they do commonly either Maintain, or give it up, whenever it is undermin'd by Error and Hereſie on the one Hand, or more openly attacked by Profaneneſs or Perſecution on the other: This our Adverſaries of the Church of Rome know but too too well, by the Ground which they have gain'd, or loſt, upon us, by the Uſe or Neglect of it; and therefore they deſire nothing more than to ſee us diverted from it,

whilſt among themſelves, they do as ſtudiouſly endeavour to promote it, expecting a greater Harveſt of Proſelytes from this, than from any other courſe which they can take; and therfore diſtruſting the ſtrength of Balak's *Arms to reduce us by force, they have had recourſe to* Balaam's *pernicious Counſels, by Ignorance, Sloth and Luxury, to entice us into the Snares which they have laid for us; among which, that of obtaining the Education of our Children is none of the leaſt; and therefore in the laſt Reign, having obtained the Royal Authority and Aſſiſtance, to Recommend it the more Powerfully, ſeveral Popiſh Schools were Erected, where the Children of all ſorts of Perſons were to be freely Taught, whatever was to be Learned in any of the greateſt Schools in* England; *and ſuch Fair and Inviting Propoſals were then alſo Publickly Printed, as tempted ſeveral Unwary and Neceſſitous Perſons to ſend their Children thither: The Miſchievous Effects of this, being eaſily perceived, were as Prudently provided againſt; and becauſe that of the* Savoy, *where Mr.* Poulton *the Jeſuit Taught, was the moſt Eminent and Dangerous, both for its Situation and Propoſals, the Reverend Dr.* Teniſon, *whoſe Pariſh joyned thereto, like a good watchful Shepheard over his Flock, which was thus dangerouſly beſet by Romiſh Wolves in Sheeps Cloathing, having long before founded a Free-School of the ſame Nature, did at this time*

open

open another, where about Four hundred Poor Children were freely Taught, whatever they ſhould be capable of Learning, not only in Latin *and* Greek, *but in Religion and good Manners too; And ſo far did this Honeſt and Pious Deſign, by the Bleſſing of God, Succeed and Proſper, that the Jeſuits School apparently declined, even when Popery it ſelf ſeem'd moſt to Flouriſh and Prevail. The ſame Conſiderations alſo wrought as effectually upon ſeveral Pious and Well-Diſpoſed Perſons, belonging to the New Church in St.* Margarets Weſtminſter, *(whoſe Forwardneſs and Zeal upon every Charitable Occaſion that hath been recommended to them, I muſt always bear Witneſs of, and Teſtifie) to do ſomething anſwerable thereunto; and accordingly they ſoon agreed, by a Quarterly Contribution, to maintain a Free-School, where Fifty Poor Children, whoſe Parents were not able to pay for their Teaching, ſhould be daily inſtructed in the Principles of Religion, and Good Manners, till by their profiting therein, and alſo in Writing and Arithmetick, they ſhould be capable of being put out as Apprentices to ſome Honeſt and Uſeful Callings; and that then they would give a competent Sum of Money out of the Common Stock, to bind them out thereto. This, though it were inferior to the other Schools in the Advantages of Humane Learning, as well as Numbers; yet being a good Work in it ſelf, and very uſeful, eſpecially*

especially at that time, I could not but rejoyce in it, and offer my utmost Assistance to the encouraging of it; and accordingly composed this Exposition in order to its Service: Nay, to make it the more Useful, I have upon the several Lords Days immediately preceding the Monthly Sacrament, after the Second Lesson at Evening Prayer, not only Examined the Children publickly therein, but also for the Good and Benefit of others, at the same time, made some farther Enlargements thereupon, both for Instruction and Practice. I am not Ignorant what Endeavours have been used, not only to discourage so good a Work as this is, but also to blast and bring it to nothing; but as it hath been continued hitherto, at the Expence of above Fifty Pounds per Annum, *notwithstanding all that hath been done of that Nature, and amidst the Publick Taxes, and other Charitabe Contributions, which have been very great indeed; so I Question not, but the same Pious Zeal, which so readily gave it a Being, will as chearfully Maintain and Advance it too: However, lest through the Mutability of all Humane Affairs, it should at any time hereafter cease, that what hath been hitherto done, may not be utterly lost and forgotten; nay, that so Good a Work may be rendred yet more useful by its Example and Management, I have thought fit thus to Publish to the World this Account of it, to the Glory of*

GOD,

GOD, the Credit of Religion, and the Honour of ſo many Worthy Benefactors, and (if I may without Vanity ſay ſo of ſuch weak Endeavours as theſe are) I hope not without ſome proſpect of doing Good to others, who perhaps more need ſuch plain and eaſie Inſtructions, than thoſe that are more Elaborate and Profound: For to my great Aſtoniſhment, as well as Trouble, I have found, even among Grey Hairs, as great want of ſuch Things as amongſt Children, there being but too too many even among us, who, though Men and Women in Years, are but meer Babes in Chriſt, and have need, *as the Apoſtle ſays*, to be Taught the very firſt Principles of the Oracles of GOD. *If therefore, what I have thus done, may by its Plainneſs and Perſpicuity afford them any help to their greater Proficiency, I ſhall be heartily glad of it: However, I hope, I may be born with (though in my Weakneſs and Infirmities) for the Honeſty of my Intention, and for ſhewing my Good Will to ſo neceſſary and uſeful a Work, which is all the Apology I ſhall make for this Undertaking, being ſo far from offering to Excuſe it, for being Plain and Ordinary, that I ſhall readily Declare, That if I could have told how to have made it more ſo, I would certainly have done it. May therefore the Great GOD, who,* out of the Mouths of Babes and Sucklings, ordains Strength, even

even to the confounding of thoſe that appear moſt Mighty, *ſo proſper theſe weak Endeavours, that they may bring Glory to his Name, in the Edification and Salvation of Souls, through Jeſus Chriſt our Lord, and I have ſufficiently attained my end, and ſhall be the leſs concerned at whatever ſhall be ſaid of what I have done.*

A Brief and Plain

EXPOSITION

OF

The Church-Catechiſm,

COMPOSED

For the Uſe of a Private School, *&c.*

Queſtion.

WHAT *is a Catechiſm?*

Anſwer.

An Inſtruction in the Principle of Religion.

Q. *Is this neceſſary?*

A. Yes.

Q. *Why ſo?*

A. Becauſe we are all by Nature ignorant of God's Will (*a*), and the way of our own Salvation (*b*),

(*a*) *Epheſ.* 2. 12. & 4. 17, 18. (*b*) 1 *Cor.* 2. 6, *ad fin.*

Q. *How came we to be ſo?*

A By the fall of *Adam.*

Q. *What mean you by the Fall of* Adam?

A. His

A. His Disobedience to the Command of God, in eating the forbidden Fruit, *Gen.* 3. 6.

Q. *How can that affect us?*

A. We were all included in that Covenant which God made with him at his first Creation, *Rom.* 5.12. 18, 19.

Q. *What Covenant was that?*

A. A Covenant of Works.

Q. *What mean you by a Covenant of Works?*

A. An Obligation to do whatever God required of him.

Q. *Was there any Encouragement given him to do this?*

A. Yes, very great.

Q. *What was that?*

A. A Promise of Life and Happiness, if he obey'd; together with a threatning of Death and Misery, if he did not, *Gen.* 2. 16, 17.

Q. *How came he to slight that?*

A. Through the Malicious Temptation of the Devil, *Gen.* 3. 4, 5, 13.

Q. *What followed thereupon?*

A. A general stain and corruption of Nature, together with the Curse of God upon him and all his Posterity.

Q. *Wherein does that corruption of Nature consist?*

A. In an aversion to good, and proneness to evil, *Rom.* 7. 18, 19, 21, 22, 23.

Q. *What was that Curse of God?*

A. A just Condemnation to the Sorrows and Miseries of this Life, and at last unto Death it self, *Gen.* 3. 17, 18, 19.

Q. *What are we then by Nature?*

A. Enemies to God, and all that is good (*a*) and liable to his Wrath and Vengeance continually (*b*).

(*a*) *Rom.* 5. 10. (*b*) *Ephes.* 2. 3.

Q. *In*

Q. *Is there any Remedy against these Evils?*

A. Yes.

Q. *What is that?*

A. A New Covenant, which God was pleas'd to make with Man after his Fall.

Q. *What Covenant was that?*

A. A Covenant of Grace and Salvation.

Q. *Why do you call it a Covenant of Grace?*

A. Because it was meerly from the Grace and Favour of God that it was made at first, and because the Terms of it are very gracious and favourable unto all Mankind.

Q. *Are you ever the better for this Covenant?*

A. Yes.

Q. *How so?*

A. Because I am admitted into it.

Q. *How was that done?*

A. In my Baptism.

Q. *What is Baptism?*

A. An Ordinance appointed by God for the Admission of Persons into Covenant with himself by Jesus Christ.

Q. *What do you mean by a Covenant?*

A. An Agreement between several Persons upon certain Conditions.

Q. *Who are the Persons concerned in this Covenant?*

A. God and a Believer.

Q. *What are the Conditions of it?*

A. Repentance towards God, Faith in our Lord Jesus Christ, and new Obedience, *Acts* 20. 20, 21.

Q. *What Advantage has any Body by performing these Conditions?*

A. Pardon of Sin, and Eternal Life and Salvation, *Acts* 2. 38. & 10. 43. & 16. 30, 31.

Q. *What Assurance hath any Body of that?*

A. The

A. The Promiſe of God, and the Undertaking of Jeſus Chriſt.

Q. *Who is Jeſus Chriſt?*

A. The Eternal Son of God.

Q. *How has he undertaken for this?*

A. By becoming Man, and ſuffering in our Nature whatever was due to us for Sin.

Q. *What Obligation does that lay upon us?*

A. To believe in, and obey him as our Sovereign Lord and Head.

Q. *Is there any thing in your Baptiſm to ſignifie this?*

A. Yes.

Q. *What is that?*

A. The receiving a New Name upon his account, by which I am to be called afterwards.

Q. *What Name is that?*

A. My Chriſtian Name.

Q. *How does that ſignifie your ſubjection to Jeſus Chriſt?*

A. Becauſe it has been always a Mark of Sovereignty to give Names to Perſons or Things.

Q. *How do you know that?*

A. We may ſee it in *Adam*, who gave Names to all Creatures at the firſt *(a)* and in Parents giving Names to their own Children ever ſince, *(a) Gen.* 2. 20, 23.

Q. What is your Chriſtian Name?

A. N. or M.

Q. *Why is that Name enquired after in the Catechiſm?*

A. Becauſe it is the Name of my Profeſſion, and puts me in mind of all the Duties of it.

Q. Who gave you that Name?

A. My Godfathers and Godmothers in my Baptiſm, wherein I was made a Member of Chriſt,

Chriſt, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. *Why is this Name called your Chriſtian Name?*

A. Becauſe it was given me when I was made a Chriſtian, *John* 1. 12, 13.

Q. *How are you made a Chriſtian?*

A. Being Baptiz'd in the Name of Jeſus Chriſt into the Chriſtian Faith, *Acts* 11. 26. *John* 3. 5, 6.

Q. *Then you are not born a Chriſtian?*

A. No, by no means, but rather the contrary.

Q. *How came you to be made a Chriſtian?*

A. By the charitable care of thoſe that brought me to my Baptiſm.

Q. *Who are they?*

A. My Godfathers and my Godmothers.

Q. *What are they?*

A. Perſons engaged to God and the Church to ſee me brought up in the Chriſtian Religion.

Q. *Are not your Parents ſufficient for this?*

A. Yes, if they live, and are able to do it, and will take care of it.

Q. *Why then are the other required?*

A. For better ſecurity that I may be ſo brought up. it being of ſuch Importance and Neceſſity.

Q. *What Priviledges have you by your Baptiſm?*

A. Three very great ones.

Q. *What's the firſt Priviledge?*

A. I am made a member of Chriſt, 1 *Cor.* 12. 12, 13.

Q. *What do you mean by that?*

A. A Profeſſor of his Religion, 1 *Cor.* 12. 27. *Epheſ.* 1. 22, 23.

Q. *What is the ſecond Priviledge?*

A. A Child of God,

Q. *How are you made that?*

A. By Adoption, *Ephes.* 1. 5. *Gal.* 4. 4. 5.

Q. What mean you by Adoption?

A. The receiving me into the number of God's Children, who was before a Stranger and an Enemy to him.

Q. What is the Third Priviledge?

A. An Inheritor of the Kingdom of Heaven.

Q. What mean you by that?

A. An Heir of Eternal Life and Glory.

Q. Why do you call your self An Inheritor of the Kingdom of Heaven, *when you are only an Heir of it, and so at present only in Reversion to it?*

A. Because Jesus Christ has actually taken Possession of it, in the behalfe of all true Believers, and thereby assured them of it, *Heb.* 6. 20. *Joh.* 14. 3. & 3, 36.

Q. Are these Priviledges absolute, or not?

A. No, only Conditional.

Q. What are the Conditions upon which they do depend?

A. Three, answerable to the three Priviledges before-mentioned.

Q. How are you oblig'd to these Conditions?

A. By what my Godfathers and Godmothers did for me at my Baptism.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my Name, First, That I should renounce the Devil, and all his Works, the Pomps and Vanity of this wicked World, and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian Faith, And Thirdly, that I should keep Gods Holy Will and Commandments, and walk in the same

ſame all the days of my life.

Q. *What is the firſt Condition or Duty required?*

A. To renounce the Devil and all his works, the Pomps and Vanity of this wicked world, and all the ſinful Luſt of the Fleſh.

Q. *What do you mean by this?*

A. To forſake the Devil, the World and the Fleſh.

Q. *What do you mean by forſaking the Devil?*

A. All manner of Sin.

Q. *Why is that called forſaking the Devil?*

A. Becauſe it is a work committed by his Inſtigation, and after his Example, 1 *John* 3. 8. *Epheſ.* 2. 2. *Acts* 5. 3.

Q. *Is there any thing more particularly to be called his Work?*

A. Yes,

Q. *What is that?*

A. Witchcraft and Idolatry.

Q. *What is Witchcraft?*

A. Doing any thing in the Name, or by the Power of the Devil.

Q. *What is Idolatry?*

A. The giving that Worſhip to any Creature which belongs only to the true God.

Q. *Is there any ſuch thing now in uſe among Chriſtians?*

A. Yes.

Q. *Where?*

A. In the Church of *Rome.*

Q. *Wherein?*

A. In worſhiping of Images, Praying to Saints and Angels, and the Adoration of the Hoſt.

Q. *What do you mean by the Hoſt?*

A. A Conſecrated Wafer, or little round Cake, which they call the very Natural Body of Chriſt.

Q. *What do you mean by the* **Pomps of the World?**

A. All Worldly Glory and Greatneſs; but more eſpecially, all Idolatrous Proceſſions.

Q. *What do you mean by Idolatrous Proceſſions?*

A. The carrying about of Images and Reliques in a Religious and ſolemn manner to be Ador'd and Worſhipp'd.

Q. *What do you mean by the* **Vanity of the World?**

A. All things therein that may entice me unto ſin.

Q. *What are they?*

A. Riches, Pleaſures and Honours.

Q. *Why are they called* **Vanity?**

A. Becauſe they are ſo in themſelves, and fill the Mind therewith.

Q. *Are theſe wholly to be forſaken?*

A. No, only the inordinate love of them.

Q. *Why do you ſay,* **This wicked World?**

A. Becauſe of the great abounding of Sin and Wickedneſs therein, 1 *Joh.* 5.19.& 2. 15,16. *Gal.*1.4.

Q. *What do you mean by the* **Sinful Lusts of the Fleſh?**

A. All unchaſte, and inordinate Affections, Deſires and Actions, *Gal.* 5. 19, 20.

Q. *What is the ſecond Condition or Duty required?*

A. **To believe all the Articles of the Chriſtian Faith?**

Q. *What do you mean by the* **Articles of the Chriſtian Faith?**

A. The Fundamental Principles of the Chriſtian Religion.

Q. *Where do you learn theſe?*

A. In the Holy Scriptures alone.

Q. *In what part of Holy Scripture, more eſpecially?*

A. In

A. In the New Teſtament.

Q. *Is nothing to be received as an Article of Faith, but what is contained in the Holy Scriptures?*

A. No, by no means.

Q. *Why ſo?*

A. Becauſe we can never elſe be ſure that it is a Divine Revelation.

Q. *What do you mean by a Divine Revelation?*

A. The immediate Diſcoveries of God's own Will, which he hath at any time made unto Men.

Q. *How were theſe Diſcoveries made to them?*

A. By Inſpiration, and ſo committed to Writing, 2 *Tim.* 3. 16.

Q. *What do you mean by that?*

A. The inward Dictates of the Spirit to the Minds of thoſe whom God appointed to be the Writers thereof, 2 *Pet.* 1. 20, 21.

Q. *Why were they committed to Writing?*

A. Becauſe that was the moſt ſafe and certain way of preſerving them entire for the Good and Benefit of ſucceeding Generations.

Q. *How do you know the Scriptures to be ſuch a Divine Revelation?*

A. By the Marks and Characters of it which they bear.

Q. *What are they?*

A. Of two ſorts, Inward and Outward.

Q. *What are the Inward Marks and Characters of a Divine Revelation?*

A. That it do not contradict the Light of Nature, or any former Revelations, or its own ſelf.

Q. *What are the outward Marks?*

A. Some former Revelations concerning it, Miracles and the Tradition of the Church.

Q. *Does the Tradition of the Church give any Authority to a Divine Revelation?*

A. No, it's only a Teſtimony of it.

Q. *What is the Third Condition or Duty required in Baptiſm?*

A. That I ſhould keep Gods Holy Will and Commandments, and walk in the ſame all the days of my life,

Q. *What do you mean by that?*

A. That I ſhould be entirely obedient to all God's Commands.

Q. *What are the Properties of this Obedience?*

A. It muſt be Univerſal (*a*), Sincere (*b*), Conſtant (*c*), and Laſting (*d*). (*a*) *Deut.* 8.1.& 11.8. *Pſal.* 119. 6, 128. *Matth.* 5. 19. (*b*) *Deut.* 6. 4, 5. & 10 12. *Pſal.* 119. 2, 3, 7, 10, 20. (*c*) *Deut.* 5. 29. & 11.1 *Pſal.* 119. 30, 31. *Prov.* 23.17. *Acts* 11. 23. (*d*) *Deut.* 4 9, 10. & 6. 2. & 12. 1. *Luke* 1. 74, 75. *Rev.* 2. 10.

Q. *What is the Obligation that lies upon you to the performance of all theſe Duties?*

A. The Baptiſmal Vow, *Eccleſ.* 4, 5.

Q. *How can that oblige you, it being made by others in your Name only, and not by your ſelf?*

A. Becauſe thoſe that made it for me, have a Power to oblige me to it.

Q. *Whence have they this Power?*

A. From my Parents and Governors, who are bound to Dedicate me to God betimes, *Gen.* 17.9. &c. *Deut.* 6. 6, 7, 8, 9. *Pſal.* 78. 5, 6, 7. *Epheſ.* 6. 4. 2. *Tim.* 3. 15. *Rom.* 3. 23, 24, 25, 26. & 6. 23.

Q. *Is this ſufficient to oblige you?*

A. Yes it is.

Q. *How can that be?*

A. Becauſe they oblige me to nothing but what is my natural and neceſſary Duty, and Advantage of it ſelf.

Q. *May*

Q. *May you not chuſe whether you will ſtand to this or no?*

A. Yes, I may; but then I muſt expect no benefit by the Chriſtian Religion.

Q. *What advantage have you by the Chriſtian Religion?*

A. I Thank God I am brought into a State of Salvation thereby, *Epheſ.* 2. 3, 11 12. 13, 14. *Col.* 1. 12, 13, 14. 1 *Pet.* 2. 9, 10, 25.

Q. *Which way are you brought into that State?*

A. By the Grace of God in Jeſus Chriſt, *Acts* 4. 11, 12, & 10 43. & 13. 38, 39.

Q. *What has Jeſus Chriſt done for you in order thereunto?*

A. He died for me, *Rom,* 5. 6, 8. 1 *Cor.* 15. 3,

Q. *To what purpoſe did he do that?*

A. To ſatisfie Gods Juſtice for my Sins, that ſo my Soul may be ſaved, *Rom.* 3. 25, 26. & 8. 33, 34. *Gal.* 3. 13. 1 *Tim.* 2. 6.

Q. *And do you think this ſufficient for that purpoſe?*

A. Yes, and it will certainly do it, if I believe in him, and obey him, *John,* 3. 16.

Q. *And do you intend to do this?*

A. Yes verily, I do reſolve it, and hope I ſhall.

Q. *By what means do you think or expect to do it?*

A. By Gods help and Grace alone, which I humbly beſeech him to grant me at all times, 1 *Cor.* 15. 10. *Epheſ.* 2. 8, 10.

Q. *What is required of you to make you capable of this Salvation, which you are thus Graciouſly call'd into the State of, by Jeſus Chriſt?*

A. That I ſhould believe (*a*), and live according to all thoſe Doctrines of Faith and manners which he taught, *Jam.* 2. 26. (*a*) *Rom.* 3. 28.

Q. *What do you mean by Believing?*

A. The giving my intire and full aſſent to a thing upon ſufficient evidence of its truth and certainty.

Q. *What do you mean by believing in Jesus Christ?*

A. A most hearty Reliance upon what he Taught, and did, and suffered, for my Salvation.

Q. *What kind of Faith do you call this?*

A A Divine Saving Faith

Q. *Why do you call it a Divine Faith?*

A. Because it is founded upon Divine Revelation.

Q. *Why do you call it a Saving Faith?*

A. Because if I do really believe and live according to it, I shall undoubtedly be saved by it, *Mark* 16. 16. *Acts* 16 30, 31.

Q. *Where do you meet with the Principles or Articles of this Faith?*

A. In that Summary of it which we commonly call the Apostles Creed.

Q. *Why do you call it the Apostles Creed?*

A. Because it contains the Sum of their Doctrine, and was composed according to it about their time.

Q. *Are there any other Creeds taught in the Church?*

A. Yes.

Q. *What be they?*

A. The *Athanasian* and *Nicene* Creeds.

Q. *Why do you call it the* Athanasian Creed?

A. Because some say it was composed by St. *Athanasius* Bishop of *Alexandria*; however, it is agreeable to the Doctrine which he taught against the Hereticks of his time; and was collected out of his Writings.

Q. *Why do you call it the* Nicene *Creed?*

A. Because it was made by the Council of *Nice.*

Q. *Why were these Creeds made and received in the Church?*

A. To explain the other Creed.

Q. *What need was there of that?*

A. Because of some Hereticks who denied the Trinity.

Trinity, and our Saviour's Incarnation.

Q. *What do you mean by the Doctrine of the Trinity?*

A. That there are three diſtinct Perſons in the Godhead, and yet but One God.

Q. *Is there any ſuch thing mentioned in the Creed?*

A. Yes, I am therein plainly taught to Believe in them all.

Q. *What do you call theſe Three Perſons in the Godhead?*

A. The Father, the Son, and the Holy Ghoſt.

Q. *How do you prove every one of theſe to be God?*

A. Becauſe the Scriptures call them ſo, and aſcribe ſuch things to every one of them, as can belong to none elſe but God.

Q. *What are they?*

A. To be Eternal, and Infinite in all the Perfections of Knowledge, Wiſdom, Power, Holineſs, Goodneſs and Truth, *Mic.* 5.2. *John* 8. 58. *Heb.* 13.8. *Rev.* 1. 8, 17, 18. *Heb.* 9. 14. *John* 2. 24, 25. & 16, 30. *Rev.* 2. 23. 1 *Cor.* 2. 10. *Pſal.* 139. 7.

Q. *How do you prove theſe Three to be but One God?*

A. From Scripture and Reaſon.

Q. *How from Scripture?*

A. From 1 *John* 5. 7. *There be Three that bear Witneſs in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One.*

Q. *How elſe?*

A. From *Deut.* 6. 4. *Hear O Iſrael, the Lord our God is one Lord:* And from 1 *Cor.* 8. 4. *There is none other God but one.*

Q. *How prove you this from Reaſon?*

A. Becauſe there can be but one Infinite, Independent, Almighty and Eternal Being or firſt Cauſe of all Things.

Q. *But does not this plainly Doctrine contradict that*

Natural

Natural Notion which we have of the Unity of God?

A. No, it's rather an Addition to it, or Improvement of it.

Q. *How can that be, that it does not contradict that Natural Notion which we have of the Unity of God?*

A. Becauſe we have no Natural Notion that there cannot be more Perſons than one in an Infinite Being.

Q. *Is that ſufficient to make you believe it?*

A. Yes, when we have ſuch plain Revelation of it.

Q. *How are theſe three Perſons in the Godhead diſtinguiſhed?*

A. By their Propeties and Operations.

Q. *What are thoſe Properties by which they are diſtinguiſhed?*

A. The Father begets the Son (*a*); The Son is begotten of the Father (*b*); And the Holy Ghoſt proceeds from them both (*c*). (*a*) *Pſal.* 2. 7. (*b*) *John* 3. 16, 18. *Heb.* 1. 5. (*c*) *John* 15. 26. & 16. 7. *Gal.* 4.6

Q. *What are theſe Operations by which they are diſtinguiſhed?*

A. The Father Creates (*d*); The Son Redeems (*e*); And the Holy Ghoſt Sanctifies (*f*). (*d*) *Gen.* 1.1. *Acts* 17. 24. (*e*) *Gal.* 3. 13. 1 *Tim.* 2. 5, 6. (*f*) 2 *Theſſ.* 2.13.

Q. *Since theſe things are ſo plainly Revealed in Scripture, What is your Duty thereupon?*

A. To Believe and Live according to them.

Q. *Why is* Believing in God *propounded as the Firſt Article in the Creed?*

A. Becauſe it is the very Foundation of all Religion, *Heb.* 11. 6.

Q. *Why is the Creed recited in the Firſt Perſon Singular?*

A. Becauſe every one is bound to believe for himſelf.

Q. *Is Believing ſufficient to bring a Man to Heaven?*

A. No,

A. No, except he make every Article of his Faith Practical, and live according to it, *James* 2. 14. &c.

Q. *What are you taught in the Creed concerning God?*

A. His Being and Perfections.

Q. *How do you prove his Being, that there is a God?*

A. By his Works of Creation (*a*) and Providence (*b*), by the Teſtimony of Natural Conſcience (*c*), and by Scripture. (*a*) *Pſal.* 19. 1, &c. (*b*) *Acts* 14. 15, 16, 17. (*c*) *Rom.* 1. 19, 20.

Q. *Why is he ſtyl'd a* Father?

A. Becauſe he really is ſo in all Reſpects.

Q. *In what Reſpects is God a Father?*

A. He is the Father of all by Creation (*d*), of Jeſus Chriſt by Natural and Eternal Generation (*e*), and in him of his Elect by Adoption (*f*). (*d*) *Acts* 17. 24, 25, 26, 28. 1 *Cor.* 8. 6. (*e*) *John* 3. 16. 2 *Cor.* 1. 3. (*f*) *Gal.* 4. 4, 5, 6, 7.

Q. *Why is his being a Father ſo particularly mentioned in the Creed?*

A. To encourage us to come to him the more chearfully upon all Occaſions, *Pſal.* 103. 13. *Rom.* 8. 15.

Q. *Why is he ſtyl'd* Almighty?

A. To ſhew his unlimited Power (*g*), and Sovereign Right over all his Creatures (*h*). (*g*) *Matth.* 19. 26. (*h*) *Matth.* 28. 18.

Q. *Why is this Almighty Power ſo particularly mentioned in the Creed?*

A. To confirm our Faith, and increaſe our Confidence in him at all times, *Rom.* 4. 21.

Q. *Why is he ſtyl'd the* Maker of Heaven and Earth?

A. To prove his Being and Providence, and to engage us the more particularly to his Fear and Service. *Neh.* 9. 6.

Q. *What are you taught in the Creed concerning* Jeſus Chriſt? *A.* That

A. That he is the Redeemer of all Mankind, *John* 3. 16, 17. *Heb.* 2. 9. 2 *Cor.* 5. 14, 15. 1 *Tim.* 2. 4. 6. 1 *John* 2. 2.

Q. *How is he here described?*

A. By his Person and Offices.

Q. *What are you taught concerning his Person?*

A. His Name and His Nature.

Q. *What are you taught concerning his Name?*

A. That it is Jesus which signifies a Saviour, *Matth.* 1. 21.

Q. *How is he a Saviour?*

A. As he sav'd us from Sin (*a*), and Hell (*b*) and brings us to Eternal Happiness and Glory (*c*). (*a*) *Tit.* 2. 14. (*b*) *Col.* 1. 13, 14. (*c*) 1 *Pet.* 1. 3, 4, 5. & 2. 9.

Q. *How does he thus save us?*

A. By becoming a Mediator between God and Man, for the obtaining of it. 1 *Tim.* 2. 5.

Q. *How is he qualified for that employment?*

A. By having a twofold Nature, being both God and Man. *Matth.* 1. 23.

Q. *But does not God and Man make two several Persons?*

A. No, They make but one Person in two distinct Natures.

Q. *How prove you that?*

A. Because the Names and Properties of both Natures are promiscuously used and apply'd to him, and the same things are both affirm'd and deny'd of him.

Q. *How are the same Names promiscuously apply'd to him?*

A. He is frequently call'd both God (*d*), and Man (*e*), in Scripture. (*d*) *Rom.* 9. 5. *Tit.* 2. 13. (*e*) *Acts* 2. 22. & 17. 31. 1 *Tim.* 2. 5.

Q. *How are the Properties of both Natures promiscuously apply'd to him?* *A.* When

A. When thoſe things are apply'd to him as the Son of God, which belong to him only as the Son of Man; and thoſe as the Son of Man, which belong to him only as the Son of God.

Q. *How are thoſe things apply'd to him as the Son of God, which belong to him only as the Son of Man?*

A. When the Son of God is ſaid to be born of a Virgin (*a*), to be Crucified (*b*), and to Die (*c*); for theſe belong to him only as Man. (*a*) *Luke* 1. 35. *Gal.* 4. 4. 1 *Tim.* 3. 16. (*b*) *Heb.* 6. 6. (*c*) *Phil.* 2. 8.

Q. *How are thoſe things apply'd to him as the Son of Man, which belong to him only as the Son of God?*

A. When the Son of Man is ſaid to forgive Sins (*d*), to ſend his Augels (*e*), and to Judge the World (*f*); all which belong to him only as the Son of God. (*d*) *Matth.* 9. 6. (*e*) *Matth.* 24. 30, 31. (*f*) *Matth.* 25. 31. *John* 5. 27.

Q. *How are the Properties of both Natures Communicated to each other?*

A. When the Properties of the Godhea are Communicated to the Manhood, and thoſe of the Manhood to the Godhead.

Q. *How are the Properties of the Godhead Communicated to the Manhood?*

A. When he is ſaid to be in Heaven and upon Earth at the ſame time, *John* 3. 13.

Q. *How are the Properties of the Manhood Communicated to the Godhead?*

A. When the Blood of Jeſus Chriſt is called the Blood of God, *Acts* 20, 28.

Q. *How are the ſame things affirm'd and deny'd of Jeſus Chriſt?*

A. When he is ſaid to know all things (*a*), and yet not to know the Day of Judgment (*b*), to be the Maker of all things (*e*) and yet to be made (*d*), to be without

without beginning, and yet to begin (*e*), to be Eternal, and yet to dye (*f*). (*a*) *John* 2. 24, 25. & 21. 17. (*b*) *Mark* 13. 32. (*c*) *John* 1. 3. (*d*) *Heb.* 2. 9. & 10. 5. (*e*) *Heb.* 7. 3. (*f*) *Rev.* 1. 8.

Q. *Why did Jesus Christ thus partake of both Natures of God and Man?*

A. To Discharge those several Offices the better which belong'd to him as our Mediator and Saviour.

Q. *What were those Offices?*

A. Of a Prophet, of a Priest, and of a King.

Q. *How do you know that he was to execute such Offices as these?*

A. Because he is call'd by that Name, which signifies the Designation of Persons to those several Offices.

Q. *What Name was that?*

A. Christ, which signifies Anointed, and is the same with *Messiah*, *John* 1. 41.

Q. *How was he Anointed?*

A. Not with Material Oyl, but in a Spiritual and Extraordinary manner, with all those Powers and Gifts of the Holy Ghost that were necessary to qualifie him for those Offices, *Acts* 10. 38. *Col.* 1. 19. *John* 3. 34. *Heb.* 1. 9.

Q. *How does he execute the Office of a Prophet?*

A. By revealing the Will of God concerning our Salvation (*g*), and instructing us therein by his Word (*h*) and Spirit (*i*). (*g*) *Deut.* 18. 18. *Luke* 4. 18. *John* 1. 14. (*h*) *Matth.* 28. 19, 20. (*i*) *John* 14. 26.

Q. *How does he execute the Office of a Priest?*

A. By Atoneing for Sin (*a*) Interceding for Sinners (*b*), and Blessing of his Church (*c*). (*a*) *Rom.* 5. 11. 2 *Cor.* 5. 18, 19. 1 *John* 2. 2. (*b*) *Rom.* 8. 34. *Heb.* 2. 25. (*c*) *Acts* 3. 26.

Q. *How did he Atone for Sin?*

A. By

A. By the Blood of his Croſs in which he made full ſatisfaction to God's Juſtice for it, *Pſal.* 53. 5, 6, 10. *Rom.* 4. 25. & 5, 6, 8, 10. 1 *Cor.* 15. 3. *Col.* 1. 20, 21, 22. *Heb.* 9. 11, 12, 26, 28. & 10. 10, 12, 14.

Q. *In what manner does he make Intercession for Sinners?*

A. By the Merits of his Death.

Q. *But is there no other way of Interceding with God to be Reconcil'd to Sinners?*

A. No, He is the only Mediator between God and Man, and there's nothing but his Death that can reconcile us to God, 1 *Tim.* 2. 5, 6.

Q. *But may there not be other Mediators of Interceſſion, though there be none elſe of Redemption, but he?*

A. No, nor is there the leaſt Warrant from Scripture to juſtifie any ſuch Diſtinction, for it is only a meer Invention of the Church of *Rome* to juſtifie their praying to Saints.

Q. *But do not the Scriptures allow of Mens Praying and Interceding with God for one another?*

A. Yes, they do, but then it is only with Reſpect to the Merits and Mediation of Jeſus Chriſt, and in his Name alone, *John* 14. 13, 14. & 16. 23. *Eph.* 2. 18. & 3. 12. *Acts* 4. 12.

Q. *How does Jeſus Chriſt execute the Office of a King?*

A. In Converting, Governing, Protecting and Rewarding of his Church, *Iſai.* 9. 6, 7. *Eph.* 1. 22. *Rev.* 22. 12.

Q. *How do the two Natures of God and Man which were thus united in our Saviour's Perſon, qualifie him for the Diſcharge of his Prophetical Office?*

A. That as God, he might Deliver his Counſels with greater Authority and Efficacy; And as Man, be the more Acceptable to us therein, *Deut.* 5. 23, &c. & 18. 16.

Q. *How*

Q. *How do theſe two Natures qualifie him for this Prieſtly Office?*

A. As they render him the more capable to make Expiation for Sin, and Interceſſion for Sinners.

Q. *How is he the more capable hereby to make Expiation for Sin?*

A. Becauſe the Humane Nature only could ſuffer, and the Divine only make thoſe Sufferings to be ſufficient, *Heb.* 2. 9. *&c.*

Q. *How is he thereby the more capable of Interceding for Sinners?*

A. In that the Humane Nature would have the more Compaſſion for Men *(a)*; and the Divine the more Credit and Power with God *(b)*. *(a) Heb.* 2. 17, 18. & 4. 14, 15. *(b) Heb.* 7. 26, 27, 28.

Q. *How do theſe two Natures qualifie him the better for his Kingly Office?*

A. That as he is God, he may the better Conquer Satan, and Convert the World; and as Man, become the more excellent Pattern and Example of all Goodneſs and Virtue to his Church.

Q. *Why is Jeſus Chriſt call'd in the Creed the* Son of God?

A. Becauſe he derived his Eſſence from him, *Heb* 1. 4, 5.

Q. *Why is he called the only* Son of God?

A. Becauſe none elſe is ſo in that way and manner by a Natural and Eternal Generation, *John* 3. 16.

Q. *Why is he call'd* Our Lord

A. Becauſe he is ſo by Creation *(a)*, Redemption *(b)*, and Covenant *(c)*. *(a) John* 1. 3. *(b)* 1 *Pet.* 1. 18. *(c)* 2 *Tim.* 2. 19.

Q. *How is he ſaid to appear and to manifeſt himſelf unto the World?*

A. In two ſeveral States of Humiliation and Exaltation.

Q. *How*

Q. *How in a ſtate of Humiliation?*

A. In his Incarnation, manner of Living, Death and Burial.

Q. *How was Jeſus Chriſt Incarnate or made Man?*

A. By Uniting the whole Human Nature to the Divine in one Perſon, *John* 1. 4. *Heb.* 2. 14, 16.

Q. *What do you mean by the whole Humane Nature?*

A. A true Body and a reaſonable Soul.

Q. *How was this done?*

A. Not by the ordinary way of Generation, but by the Extraordinary and powerful Operation of the Holy Ghoſt, *Luke* 1. 35.

Q. *Why was he thus formed?*

A. To manifeſt both his Divinity and his Purity, in that he aſſum'd our Nature without the leaſt Depravation or Pollution of it, *Luke* 1. 35.

Q. *From whence did he derive his Bodily ſubſtance?*

A. From the Body of the Virgin Mary, of whom he was truly and properly born, *Gen.* 3. 15. *Gal.* 4. 4.

Q. *Why did he derive his Bodily Subſtance from her?*

A. Becauſe this was moſt agreeable to all the Propheſies that concern'd his Incarnation, and the whole Deſign of it.

Q. *What were thoſe Propheſies?*

A. To be born of a Virgin (*d*) and of the Houſe and Lineage of *David* (*e*). (*d*) *Is.* 7. 14. *Matth.* 1. 22. 23. (*e*) *Is.* 9. 6, 7. *Pſ.* 132. 11. *Luke* 1. 68, 69, 70. *Acts* 2. 29, *&c.*

Q. *How did his being* born of a Virgin *free him from the guilt and ſtain of Original Sin, ſhe being deſcended from* Adam, *as well as others, and ſo a partaker of it her ſelf, as much as any body elſe?*

A. Becauſe the Holy Ghoſt being the Author of the Conception, did ſo Sanctifie it, as to free it wholly therefrom, *Luke* 1. 35.

Q. *What was the Deſign of his Incarnation, which occaſion'd his being born of a Virgin?*

A. To become a Sacrifice for the ſins of Men, which he could not have been, if he had been in any kind a Sinner himſelf. 2 *Cor.* 5. 21. *Heb.* 7. 26,27,28.

Q. *How did this oblige him to become a Man?*

A. Becauſe the Atonement for Sin was to be made in the ſame Nature that had offended, *Heb.*2.14,15.

Q. *How did he make this Atonement in the ſame Nature?*

A. By the Suffering of Death.

Q. *Why does the Creed take no notice of his Life, but paſs immediately from his Birth to his Suffering and Death?*

A. Becauſe that was the Chief end of his Incarnation, and becauſe indeed his whole Life was nothing elſe, but a continual courſe of Sorrow and Suffering, *Iſa.* 53. 3, 7.

Q. *What kind of Death did he ſuffer?*

A. He was Crucified.

Q. *How was that done?*

A. By nailing his Hands and Feet to a Croſs, and ſo hanging him upon it, till he there languiſhed and died.

Q. *How came he to die this death?*

A. To ſhew the hainous Nature of Sin, and to give Teſtimony of his being the true *Meſſiah.*

Q. *How does this ſhew the hainous Nature of Sin?*

A. Becauſe it was the worſt kind of Death, being moſt Infamous, painful and accurſed, *Heb.* 12.2. *Phil.* 2. 7, 8. *Gal.* 3. 13.

Q. *How does this give Teſtimony to his being the true Meſſiah?*

A. Becauſe it ſhews the Scepter or Government was departed from the Jewiſh State, as *Jacob* Propheſied it ſhould be upon the coming of the Meſſiah. *Gen.*

Gen. 49. 10. *John* 19. 15.

Q. *But was not the Government then in the hands of the Jews?*

A. No, but in the hands of the *Romans.*

Q. *How do you know that?*

A. By the Judge that condemned our Saviour, and by the Death he was Sentenced to, which were both Roman.

Q. *Who was the Judge?*

A. Pontius Pilate the Governor of *Judea* under *Tiberius* the *Roman* Emperor, *Luke* 3. 1.

Q. *What was the Death he was Sentenced to?*

A. The Death of the Cross, which was a Roman and not a Jewish Punishment.

Q. *Why is it said that he was* Buried?

A. To shew the Truth of his Death, and to give the greater Testimony to the Truth of his Resurrection.

Q. *What's meant by his* Descending into Hell?

A. The Disposal of his Soul in its State of Separation from the Body?

Q. *Where, or in what place, was that whilst it was thus separated?*

A. Amongst the Blessed in Paradise or Heaven, *Luke* 23. 43.

Q. *But does not Hell rather signifie the State of the Damn'd?*

A. No, it is not here to be so particularly Restrain'd to that, but is rather to be understood in General of the State of the Dead.

Q. *How does this then determine his Soul to be among the Blessed?*

A. Because he was Holy and Good, which if he had not been, his Soul would indeed have been amongst the Damn'd.

Q. *But might not his Soul Deſcend Locally into Hell, to Triumph over the Devil in his own Kingdom?*

A. That hath been indeed an ancient Opinion, but it hath not ſufficient Authority from Scripture to warrant it, nor is there any need of it.

Q. *How is he ſaid to appear and manifeſt himſelf unto the World in a State of Exaltation?*

A. In his Reſurrection from the Dead; Aſcenſion into Heaven, and Advancement unto the higheſt Glory.

Q. *What do you mean by his* Reſurrection from the Dead?

A. The reſtoring of him unto Life, by the Union of the ſelf-ſame Soul, to the ſelf-ſame Body again, *Luk.* 24. 39. *John* 20. 27.

Q. *Why did he thus riſe from the Dead?*

A. To give the cleareſt Demonſtration of his having fully compleated the whole Work of our Redemption. *Rom.* 4. 25. & 8. 33, 34.

Q. *When did he thus riſe from the Dead?*

A. Upon the Third Day after his Death, very early in the Morning.

Q. *Why did he riſe upon that day, rather than before or after?*

A. To fulfil the Type and Prophecies concerning it (*a*), and to prevent his Body from corrupting in the Earth (*b*). (*a*) *Pſal.* 16. 10. *John* 11. 13. *Acts* 2. 27. (*b*) *Matth.* 12. 40. & 17. 23. & 20. 19. *Luke* 24. 7. 46. *John* 2. 19. 22.

Q. *What Type have you of this?*

A. The Type of the Prohet *Jonas* in the Whales Belly.

Q. *What Propheſies were there of it?*

A Our Saviour often foretold it himſelf, *Matth.* 16. 21.

Q. *What*

Q. *What do you mean by our Saviour's* Aſcenſion into Heaven?

A. That he did actually go up thither, in a moſt viſible and Triumphant manner, *Acts* 1. 9, 10, 11. *Epheſ.* 4. 8.

Q. *And does he remain there ſtill in the ſame Body that Aſcended?*

A. Yes, and muſt do ſo till the end of the World; and therefore he is ſaid to Sit at the Right Hand of God, *Acts* 3. 21.

Q. *But can God be ſaid to have a Right Hand?*

A. Not properly, becauſe he is a Spirit, and ſo can have no Bodily Parts at all.

Q. *How then is he ſaid to have a* Right Hand?

A. In a Figurative Senſe only, and after the manner of Men, that we may the better underſtand the deſign and meaning of it.

Q. *What is the meaning then of that Expreſſion?*

A. It ſignifies all the Dominion (*a*), Majeſty (*b*), and Power (*c*) to which he is advanc'd. (*a*) *Acts* 2. 34, 35. (*b*) *Heb.* 1. 3, 4. (*c*) *Luke* 22. 69.

Q. *Why is he ſaid to Sit there?*

A. To ſignifie his full Poſſeſſion of it, and Continuance in it.

Q. *What doth he Sit there for?*

A. To be our Patron and Advocate, and to diſpenſe all Divine Bleſſings and Comforts to us the better from thence, *Heb.* 9. 24. *Rom.* 8. 34.

Q. *Why is the Title of* Almighty Father *added to this Article?*

A. To manifeſt both the Truth and Fulneſs of all that Authority and Dominion to which he was advanced.

Q. *To what purpoſe is he thus Advanced?*

A. That he may come from thence with the

greater Power and Glory to judge both the Quick and the Dead?

Q. *What do you mean by the* Quick and the Dead?

A. All that ſhall be alive then, or ever were ſo before?

Q. *What do you mean by* the Holy Ghoſt?

A. The Third Perſon in the Bleſſed Trinity, 1 *John* 5. 7.

Q. *Why are you taught to Believe in him?*

A. Becauſe he is God.

Q. *How do you prove that?*

A. Becauſe he is ſo called in Scripture (*d*). and hath Divine Attributes given to him there (*e*). (*d*) *Acts* 5. 3, 4. (*e*) *Job* 33. 4. *Pſal.* 33. 6. & 139. 7. 1 *Cor.* 2. 10. *Heb.* 9. 14. *Matth.* 28. 19. 2 *Cor.* 13. 14.

Q. *What do you mean by this word* Ghoſt?

A. It ſignifies a Spirit, which he really is.

Q. *Why is he called* Holy?

A. Becauſe he is ſo in himſelf, and the Author of all Holineſs in us.

Q. *What is his Office and Work?*

A. To Inſtruct and Convince the World of the Truth of the Goſpel, and in Chriſt's ſtead to Gather, Sanctifie, and Govern his Church, 2 *Pet.* 1, 21. *John* 14. 26. & 16. 8, 13. 1 *Cor.* 6. 11. *Tit.* 3. 4, 5,

Q. *What do you mean by* the Church?

A. A Society of Perſons called by God to the Profeſſion of True Religion.

Q. *What do you mean by the word* Catholick?

A. It ſignifies Univerſal.

Q. *What do you mean by the* Catholick Church?

A. The whole Society of Chriſtian People throughout the World, who own Jeſus Chriſt for their Head and Governor.

Q. *Why*

Q. *Why is this term Catholick or Univerſal applyed to the Chriſtian Church?*

A. In oppoſition to the Jewiſh Church, which was confin'd to that one Nation alone, whereas the Chriſtian Church is extended to all Nations, *Matth.* 28. 19. *Epheſ.* 2. 11, *&c.*

Q. *But may not any particular Church, as that of* Rome *or* England, *be called the Catholick Church?*

A. No, it cannot, any more than the City of *Rome* may be called the whole Word; or any Street in *London* be called the whole City.

Q. *How then comes it to paſs, that ſo many ſeveral Churches, as of* Jeruſalem, Antioch *and* England, *are ſo frequently called Catholick Churches?*

A. Becauſe they profeſs the True Faith, which was once for all delivered unto the Saints: And ſo by becoming Parts or Members of the Catholick Church, do bear that Name.

Q. *Who then are to be accounted the trueſt and beſt Catholicks?*

A. Thoſe that profeſs the The true Faith of Chriſt, and live up to it?

Q. *Why is this Catholick Church called* Holy?

A. Becauſe it is Dedicated to God by Covenant and Profeſſion, and is thereby obliged to be Holy, 1 *Theſſ.* 4. 7.

Q. *What are the Priviledges that belong to this* Holy Catholick Church, *by which any one may be encouraged to be of it?*

A. The Communion of Saints, the Forgiveneſs of Sins, the Reſurrection of the Body, and the Life Everlaſting.

Q. *What do you mean by the* Communion of Saints?

A. That Common Union which all True Be-

lievers have with God, and with one another through Jeſus Chriſt, 1 *John* 1. 3, 7. 1 *Cor.* 12. 12. &c.

Q. *Wherein does this Communion conſiſt?*

A. In a moſt Affectionate Fellowſhip in all Acts of Divine Worſhip, Piety and Charity, *Acts* 2. 42.

Q. *What do you mean by the* Forgiveneſs of Sins?

A. The not Exacting the Puniſhment of Sin from thoſe that have committed it.

Q. *What is the Puniſhment due to it?*

A. Death Temporal and Eternal, *Rom.* 5. 12. & 6. 23.

Q. *How comes this Puniſhment to be taken off from all True Believers?*

A. Through Jeſus Chriſt who ſuffered in their ſtead *Iſai.* 53. 4, 5, 6. *Rom.* 4. 25. 1 *Cor.* 15. 3. 1 *Pet.* 2. 24.

Q. *Upon what terms is Sin thus forgiven?*

A. Upon the Terms of Repentance and Faith.

Q. *What do you mean by* the Reſurrection of the Body?

A. That the Body ſhall be raiſed again, and by being United to the Soul, ſhall become Glorious and Immortal, *Phil.* 3. 21.

Q. *What do you mean by the* Life Everlaſting?

A. A State of moſt perfect Happineſs and Glory, *Pſal.* 16. 11.

Q. *What Obligations do you lie under from theſe Artiles of the Creed, beſides the Belief of them?*

A. I am bound to Teſtifie the Truth of my Faith by my Works, in all Holineſs and Obedience, *Jam.* 2. 18. *Gal.* 5. 9. *Tit.* 3. 8.

Q. *What is the Rule of your Obedience?*

A. The Commandments of God.

Q. You ſaid indeed that your Godfathers and Godmothers

Godmothers did promiſe for you, that you ſhould keep Gods Commandments; Tell me, How many there be?

A. Ten.

Q. Which be they

A. The ſame which God ſpake in the 20th Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the Houſe of Bondage.

Q. *What is this rule of your Obedience commonly called?*

A. It is commonly called the Natural and Moral Law.

Q. *Why do you call it the Natural Law?*

A. Becauſe it is moſt agreeable to all the Principles of Human Nature and right Reaſon.

Q. *Why do you call it the Moral Law?*

A. Becauſe it relates particularly to the manners of Men, teaching them to live Righteouſly, Soberly and Godly.

Q. *But if this Law conſiſts of Ten Commaudments, why does our Saviour call them Two?*

A. As they are divided into Two Tables or Parts, with Reſpect to the two-fold Object of our Duty God and our Neighbour.

Q. *How came you by this Law?*

A. It was written by God himſelf, and ſo delivered to *Moſes* to be a perpetual and ſtanding Law for all Mankind, *Deut.* 31. 18. & 32. 15. 16.

Q. *But* Moſes *was a Lawgiver to the Jews, how then can this affect us, or any other Nation?*

A. Becauſe this Law did not belong to them as they were Jews only, but as they were Men.

Q. *In what manner are theſe Commands propoumded?*

A. Some are propounded affirmatively, but for the

the most part they are propounded Negatively.

Q. What do you mean by a Negative and Affirmative Precept?

A. A Negative Precept forbids a Sin, and an Affirmative one enjoyns a Duty.

Q. Why are these Commands then Propounded for the most part Negatively, rather than Affirmatively?

A. To shew the Proneness of our Nature unto Evil, and to teach us the better how to be truly good.

Q. How does this teach you the better to be truly good?

A. Because when all Evil is restrained and rooted out, we shall be the more capable of being so.

Q. But is it enough for us in a Negative Precept to Abstain from the Sin, and in an Affirmative one to Practice the Duty?

A. No, for where any Sin is forbidden, the contrary Duty is also enjoin'd; and where any Duty is commanded, the contrary Sin is forbidden.

Q. What difference is there between a Negative and an Affirmative Precept.

A. In the extent and force of the Obligation, for I am never to do what is forbidden, but I may sometime omit what is Commanded.

Q. Give an Instance in the Commandments for an Explanation of this.

A. I am never to commit Idolatry, Murder or Adulterey, but I may do works of Necessity and Mercy upon a Lord's Day, and refuse to obey my Superiours when I shall thereby dishonour God.

Q. Why are these Commands enjoyn'd in the second Person singular.

A. To shew that no Persons whatsoever are free from the most necessary Obligations thereto.

Q. From whence do these Obligations arise?

A. From

A. From God's ſovereign Authority, Propriety and Goodneſs.

Q. *Where do you find any ſuch Obligations mention'd?*

A. In that ſolemn Preface which was by God himſelf ſet before the Commandments at the Delivery of them, in the 20th Chapter of *Exodus.*

Q. *What was that Preface?*

A. I am the Lord thy God which brought thee out of the Land of Egypt, out of the Houſe of Bondage.

Q. *How can that Affect us who never were there?*

A. Becauſe that was a Type of our Deliverance by Jeſus Chriſt from Sin and Satan, which is a much worſe Bondage than that was, or could be, *Rom.* 7. 24.

Q. What doſt thou chiefly learn by theſe Commandments?

Q. I learn two things, my Duty towards God, and my Duty towards my neighbor

Q. *You ſaid the Commandments are divided into two Tables or Parts, what does the firſt Table teach you?*

A. My Duty towards God.

Q. What is thy Duty towards God?

A. My Duty towards God is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my ſoul, and with all my ſtrength: To worſhip him: to give him thanks: To put my whole truſt in him: To call upon him: To honour his holy Name, and his Word, and to ſerve him truly all the days of my life.

Q. *How many Commandments belong to this firſt Table?*

A. The four firſt.

Q. *What*

Q. What is the first Commandment?

A. Thou shalt have none other Gods but me.

Q. What does this Commandment Require?

A. It requires the most sincere and constant Worship and Service of the Living and true God, and of him only, *Deut.* 10. 12, 14.

Wherein does that Worship and Service consist?

A. In all the Inward Acts of Faith, Fear, Love, Gratitude and Trust, and in all the outward Acts of Adoration and Praise.

Q. What does this Commandment forbid?

A. It forbids the having of no God, or of any other but the true God, and giving of any part of his Worship (*a*), either outward or inward, to any other Creature. (*a*) *Matth.* 4. 10.

Q. What is the second Commandment.

A. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me, and keep my Commandments.

Q. What does this Commandment Require?

A. It Requires me to Worship the true God after a right manner.

Q. What does this Commandment forbid?

A. It forbids the making of any Image or Picture to worship the true God by.

Q. What difference is their between this and the first Commandment?

A. The first forbids the worship of all false Gods and

and this the worſhip of the true God after a falſe manner.

Q. *Give an Inſtance to Illuſtrate this?*

A. The worſhip of *Baal* was the worſhip of a falſe God, but the worſhip of the Golden Calves was the worſhip of the true God after a falſe manner.

Q. *How then can the Church of* Rome *acquit themſelves from the guilt of Idolatry in the worſhiping of Images?*

A. No, they cannot; and therefore they either leave out this Commandment, or make it one and the ſame with the firſt.

Q. *What Reaſon is there given for the Obſervation of this ſecond Commandment?*

A. God's great Zeal for his own Honour and Worſhip,

Q. *How does this appear?*

A. In ſeverely puniſhing both the Perſons and Poſterity of all Idolators, and bountifully Rewarding thoſe that are Faithful.

Q. *But is it not very ſevere, if not unjuſt, to puniſh Children for their Parents Sins?*

A. No, if they by Imitation be Guilty of the ſame too.

Q. *But what if they are not?*

A. Then they are never Puniſht in the next Life however they may ſometimes be in this.

Q. *Why is the Breach of this Commandment ſo ſeverely Threatned?*

A. To ſhew Gods extream Hatred of Idolatry, to deter Men the more from it.

Q. *What is the Third Commandment?*

A. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

Q. *What*

Q. *What do you mean by the Name of God?*

A. Any thing whereby he hath made himself known. *Psal.* 138. 2. *Mal.* 1. 11.

Q. *What are those things, by which he is more especially made known?*

A. His Titles, Attributes, Ordinances, Words and Works.

Q. *How are these taken in vain?*

A. When they are Irreverently mentioned or made use of.

Q. *What is it then, that is here forbidden?*

A. All Customary Swearing, Perjury, Blasphemy, or Profane use of whatever God is Worshiped or known by.

Q. *What is herein required?*

A. The Reverend use of whatever relates to God (*a*), or his Service (*b*). (*a*) *Psal.* 99. 3. *Isa.* 66. 2. *Jer.* 4. 2. *Eccles.* 5. 4. (*b*) *Levit.* 10. 3. *Isa.* 29. 23.

Q. *From what Motive is this Commandment enforced?*

A. From the certainty and severity of Gods Justice, in that he will by no means excuse, but assuredly punish the Breakers of it, with the utmost Rigour, *Revel.* 24. 16.

Q. *Why is the Breach of this Commandment so severely Threatned?*

A. To shew how Jealous God is of his Honour even in the smallest Matters.

Q. *What is the Fourth Commandment?*

A. Remember that thou keep Holy the Sabbath day; six days shalt thou labour and do all that thou hast to do: But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, nor thy Son, nor thy

thy Daughter, thy Man-ſervant, nor thy Maid-ſervant, nor thy Cattel, nor thy ſtranger that is within thy Gates. For in ſix days the Lord made Heaven & Earth, the Sea, and all that in them is, and reſted the ſeventh day, Wherefore the Lord bleſſed the Sabbath day and hallowed it.

Q. *What is required in this Commandment?*

A. The ſetting apart of a certain Portion of time for Gods immediate Worſhip and Service.

Q. *What Portion of time is hereby required?*

A. A Seventh part or, one day in Seven.

Q. *Which particular Day of the Seven is thus to be ſet apart?*

A. The Seventh from the Creation.

Q. *Why that more than any other?*

A. As an Acknowledgment of the true God.

Q. *How does that make any ſuch Acknowledgment?*

A. Becauſe it celebrates the Memory of his creating the World in ſix days, and reſting upon the Seventh.

Q. *How came this to be ſo particularly taken Notice of?*

A. It was appointed by God himſelf, who from the very Beginning ſanctified this Day to this particular Purpoſe. *Gen.* 2. 1, 2, 3.

Q. *How is it then ſaid to be a Moral and Natural Law.*

A. Beeauſe of the End of its Obſervance, which was to own and Worſhip the Creator of Heaven and Earth, as the true God.

Q. *But was it ever obſerved before* Moſes's *time?*

A. It was obſerv'd before, and was then only renewed with greater force and Authority, *Exod.* 16. 5, 22, 30.

Q. *How do you know it was obſerved before?*

A. The word **Remember**, with which this Command alone begins, doth plainly manifeſt it. Q. *Why*

Q. *Why was it ſo particularly renewed then?*

A. Becauſe the Obſervation of it had been Interrupted during the Severity of the *Egyptian* Bondage, *Deut.* 5. 12, 13, 14, 15.

Q. *Why then is not the ſame day obſerved ſtill?*

A. Becauſe we Chriſtians are under a New Diſpenſation, which requires the Alteration of it from the Seventh to the Firſt day of the Week.

Q. *What Diſpenſation is that?*

A. The Redemption of the World by Jeſus Chriſt, which was compleated upon that day, in his Reſurrection from the Dead.

Q. *But does not the former Obligation to God as our Creator hold ſtill?*

A. Yes, it doth, and therefore we keep one Day in Seven, in Honour of him as our Creator; and the Firſt of the Seven, in Honour of Jeſus Chriſt as our Redeemer.

Q. *But is the Sabbath to be obſerv'd with the ſame ſtrictneſs now that it was amongſt the Jews?*

A. No, But as it was obſerv'd by the Faithful before the Delivery of the Law by *Moſes*.

Q. *How do you know that it is now only to be ſo obſerv'd?*

A. Becauſe that is moſt Natural, and there is nothing added to enjoyn any other Obſervation of it.

Q. *But had not the Jews ſtricter Injunctions, and ſeverer Penalties to inforce the Obſervation of it?*

A. Yes, But theſe were added afterwards upon a ſpecial Occaſion.

Q. *Whan Occaſion was that?*

A. Their Deliverance out of *Egypt*, which was to be Commemorated by them in all Ages, as well as the Creation it ſelf.

Q. *Why was that to be ſo ſolemnly Commemorated?*

A. Becauſe

A. Becauſe God did then in ſo extraordinary a manner renew his Covenant with them, and own them to be his, *Exod.* 31.13,—17. *Ezek.* 20.12, 13.

Q. *How then is this Day to be obſerved?*

A. By imploying our ſelves in the ſeveral Acts of Piety and Devotion that belong to us in our Places and Stations.

Q. *What is forbidden in this Commandment?*

A. The ſpending of our Time then in Idleneſs, or any ſervile Work that is not of neceſſity or Mercy

Q. *What does the ſecond Table teach you?*

A. My Duty towards my Neighbour.

A. What is thy Duty towards thy Neighbour?

Q. My Duty towards my neighbour, is, to love him as my ſelf; and to do to all Men, as I would they ſhould do unto me: To love, honour and ſuccour my father and Mother. To honour and obey the King, and all that are put in Authority under him: To ſubmit my ſelf to all my Governours, Teachers, ſpiritual Paſtors and Maſters: To order my ſelf lowly and reverently to all my betters: To hurt no body by word or deed: To be true and Juſt in all my dealings: To bear no Malice nor hatred in my heart: To keep my hands from picking and ſtealing, and my Tongue from evil ſpeaking, lying and ſlandering: to keep my body in temperance, ſobernes, and chaſtity: not to covet nor deſire other Mens goods, but to learn and labour truly to get my own living, and to do my Duty in that ſtate of life, unto which it ſhall pleaſe God to call me.

Q. *Wherein Conſiſts the ſum or ſubſtance of all this?*

A. In all Acts of Charity and Juſtice

Q. *What Rule have you to Direct you therein?*

A. I am to love my Neighbour as my ſelf, and to do unto all Men as I would they ſhould do unto me.

Q. *How many Commandments belong to this ſecond Table?*

A. The ſix laſt.

Q. *What is the fifth Commandment?*

A. Honour thy Father, and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

Q. *What is meant here by* Father *and* Mother?

A. All my ſuperiors, both Natural, Spiritual, and Civil.

Q. *Why are theſe call'd Father and Mother?*

A. To make all Government and Superiority the more Eaſie, as being founded in Nature.

Q. *Why is this Duty that belongs to them expreſs'd by* honouring *of them?*

A. Becauſe this is moſt Natural and Proper for Superiours, and includes all other Duties of Subjection both outward and inward.

Q. *What is required in this Commandment?*

A. Love, Honour, and ſuccour, my Father and Mother, to honour and obey the King, and all that are put in Authority under him, to ſubmit my ſelf to all my Governors, Teachers, Spiritual Paſtors and Maſters, and in a word, to carry my ſelf lowly and reverently to all my Betters.

Q. *But are theſe Duties of Obedience and Subjection univerſally enjoyn'd without any Limitation?*

A. Yes, except they contradict the Laws of God and my Country, *Col.* 3. 20, 22. *Eph.* 6. 1. *Acts* 4. 19.

Q. *What is forbidden in this Command?*

A. All Diſ-reſpect and Undutifulneſs in any kind towards any of my Superiours.

Q. *But are not Superiours oblig'd by this Command as well as Inferiours?*

A. Yes, becauſe theſe are Relative Duties, which do mutually oblige each Party.

Q. *What Encouragement is there given for the Obſervance of this Command?*

A. Promiſe

A. Promiſe of long Life and Proſperity.

Q. *Why is there ſuch a Promiſe annexed to this more than to any other Command?*

A. Becauſe the very Being and welfare of all Publick Society does depend upon it.

Q. *What is the ſixth Commandment?*

A. Thou ſhalt do no Murder.

Q. *What is the Deſign of this Commandment?*

A. To preſerve the Life and Health of Man.

Q. *What is herein forbidden?*

A. The Horrid and Crying Sin of Murder.

Q. *What do you mean by Murder?*

A. The wilful and malicious Killing of any Perſon.

Q. *Is this all that is here forbidden?*

A. No, it forbids every thing that may occaſion it, both inward and outward.

Q. *What are the inward Occaſions of it?*

A. Raſh Anger, Hatred, Malice, Envy, Spight, Deſire of Revenge, and Unmercifulneſs.

Q. *What are the Outward Occaſions of it?*

A. Provoking Words and hurtful Actions.

Q. *What does your Catechiſm teach you in this Matter?*

A. To hurt no Body by Word or Deed; to bear no Malice nor Hatred in my Heart.

Q. *What do the Scriptures ſay of it?*

A. Whoſoever hateth his Brother is a Murderer, 1 *John* 3. 15.

Q. *What does this Commandment require?*

A. A due and charitable Care of our Neigbours bodily Life or Health.

Q. *What is the Seventh Commandment?*

A. Thou ſhalt not commit Adultery.

Q. *What is the Deſign of this Commandment?*

A. To engage Men unto Chastity.

Q. *What is the Sin forbidden in this Commandment?*

A. All sensual and inordinate Lust or Concupiscence, together with whatever tends to the exciting of it.

Q. *What are those things that tend to the exciting of it?*

A. A Luxurious Diet (*a*) an Immodest Dress (*b*), Idleness (*c*), and all Lascivious Looks (*d*), Words (*e*) or Actions (*f*). (*a*) *Rom.* 13. 14. *Jer.* 5. 7, 8. (*b*) *Prov.* 7. 10. 1 *Tim.* 2. 9. (*c*) *Ezek.* 16. 49. (*d*) *Matth.* 5. 27, 28. 2 *Pet.* 2. 14. (*e*) *Ephes.* 5. 4. (*f*) 1 *Pet.* 4. 3.

Q. *Why are these called Adultery?*

A. Because that is the highest Degree of Uncleanness, and includes all the rest.

Q. *What is Adultry?*

A. The Violation of the Marriage-Covenant and Bed.

Q. *What is required in this Commandment?*

A. **To keep my Body in Temperance, Soberness and Chastity**, and that both in Thought, Word and Deed.

Q. *What is the Eighth Commandment?*

A. **Thou shalt not steal.**

Q. *What is the Design of this Commandment?*

A. To secure Men in the Possession and Enjoyment of their Goods and Properties?

Q. *What is here meant by Stealing?*

A. The taking away, or with-holding from another, either by Force or Fraud, that which is due, *Levit.* 19. 11, 13.

Q. *What then is here forbidden?*

A. All open or secret Wrong to any ones Goods or outward Estate.

Q. *What*

Q. *What do you mean by open Wrong?*

A. All Oppreſſion, Robbery and Extortion, *Prov.* 28. 8.

Q. *What do you mean by ſecret Wrong?*

A. All ſorts of Cheats and Frauds, *Prov.* 20. 10. & 3. 27, 28. *Pſal.* 37. 21. *Jam.* 5. 4.

Q. *What is required in this Commandment?*

A. To be true and juſt in all my Dealings and actions.

Q. *What is the Ninth Commandment?*

A. Thou ſhalt not bear Falſe Witneſs againſt thy Neighbour.

Q. *What is the Deſign of this Commandment?*

A. To prevent all manner of Harm or Miſchief that may come to our Neighbour by any Falſe Teſtimony.

Q. *What is forbidden in this Commandment?*

A. All Evil-ſpeaking, Lying and Slandering, or exciting others thereto, eſpecially in Courts of Juſtice, *Epheſ.* 4. 25.

Q. *What is required in this Commandment?*

A. To give Teſtimony to the Truth in behalf of my Neighbour, whenever I am called thereto.

Q. *What is the Tenth Commandment?*

A. Thou ſhalt not covet thy Neighbours Houſe; thou ſhalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

Q. *What is the Deſign of this Commandment?*

A. To root out all Injuſtice and Uncharitableneſs from the very Minds of Men?

Q. *How does this do that?*

A. By ſuppreſſing the very firſt Motions thereof in any Inordinate Affections and Deſires.

Q. *But was not this done before in the rest of the Commandments?*

A. Yes, it was therein imply'd, but here it is plainly and particularly expres'd.

Q. *Why is it so particularly and plainly expressed here?*

A. That nothing may be wanting to make all Mankind sincerely Good, and compleatly Happy.

Q. *What then is here forbidden?*

A. All Inordinate and Unlawful Desiring of any thing that is anothers, 1 *King.* 21. 4.

Q. *What is required in this Commandment?*

A. To be contented with what I have, and **to do my Duty in that State of Life unto which it shall please God to call me.** Heb. 13. 5.

Q. *But do not the papists divide this Commandment into Two?*

A. Yes, to make up the number of Ten, having put the Two first into One.

Q. *What Reason do they pretend for so doing?*

A. Because of the different Nature of those things which we are here forbidden to Covet, as they relate to our Pleasure or our Profit.

Q. *And is not this a good Reason for what they do?*

A. No, by no means, because the Design of this Commandment is only to forbid all manner of Covetous and Inordinate Desires.

Q. *But are not such things expresly mentioned in this Commandment?*

A. Yes, as different Objects and Examples, but not as different Sins; for that is still one and the same *viz.* Covetousness.

Q. *Is any Man able to do those things of himself,* **to walk in the Commandments of God, and to serve him** *as he ought to do?*

A. No,

A. No, he is not, **without his ſpecial Grace**, *John* 6. 44. & 15. 4, 5. *Rom.* 7. 14. *&c.* 2 *Cor.* 3. 5.

Q. *Why is it then ſo ſtrictly requir'd of us ſo to do?*

A. To try our faithfulneſs in what we can do of our ſelves, and to excite our Endeavours after Gods Grace to aſſiſt us in what we cannot

Q. *But can we do any thing at all of our ſelves?*

A. Yes, by the light of Nature and Reaſon we may forbear many outward Acts of Sin, and do many good Things.

Q. *What is it then that we cannot do?*

A. We cannot change our Natures, nor Mortifie our Corruptions, nor Sanctifie the inward Frame and Temper of our Minds.

Q. *How then is this to be done?*

A. By the ſpecial Grace and Aſſiſtance of Almighty God, *Prov.* 16. 1. *Phil.* 2. 13.

Q. *But is that* **at all Times** *to be had?*

A. Yes, whenever there is occaſion for it, and we do our Endeavours to obtain it.

Q. *How is to be obtain'd?*

A. **By diligent Prayer.**

Q. *What is Prayer?*

A. It is a calling upon God for ſuch Things as we want.

Q. *What do you mean by* **diligent Prayer?**

A. Such a Frame and Temper of Mind as is fit for that Duty.

Q. *What kind of Frame is that?*

A. Such as is ſincere (*a*) and ſtands in Awe of God, and is accompanied with a ſtedfaſt Faith (*b*), and due Attention (*c*). (*a*) *Pſal.* 119. 10, 145. & 17. 1. (*b*) *Matth.* 21. 22. *Jam.* 1. 6. (*c*) *Jam.* 5. 15, 16.

Q. *What aſſurance have you that you ſhall ſucceed when you do thus Pray?*

A. The Promise of God, and the Mediation of Jesus Christ.

Q. *What Promise of God have you to relie upon?*

A. That he will give his Holy Spirit to them that ask it *(d)* and that his Grace shall be sufficient for them *(e)*. *(d) Luke* 11. 13. *(e) 2 Cor.* 12. 9.

Q. *What encouragement have you from the Mediation of Jesus Christ?*

A. We are assur'd that whatever we ask in his Name we shall Receive, *John* 14. 13, 14. & 15. 7, 16. & 16. 23, 24, 26.

Q. *Have you any particular Rule for your Direction in Prayer?*

A. Yes a most Excellent one indeed, in that which we commonly call the Lords Prayer.

Q. Let me hear you say the Lords Prayer?

A. Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth as it is in Heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into Temptation: But deliver us from evil. For thine is the Kingdom, and the Power and the Glory, for ever and ever, Amen.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our Heavenly Father, who is the giver of all Goodness, to send his Grace unto me, and to all People, that we may worship him, serve him, and obey him as we ought to

do. And I pray unto God that he will ſend us all things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our ſins: And that it will pleaſe him to ſave and defend us in all dangers Ghoſtly and Bodily; and that he will keep us from all Sin and Wickedneſs, and from our ghoſtly Enemy, and from Everlaſting Death. And this I truſt he will do of his Mercy and Goodneſs, through our Lord Jeſus Chriſt. And therefore I ſay Amen. So be it.

Q. *Why is this called* the Lords Prayer?

A. Becauſe it was compos'd and Preſcrib'd by our Lord and Saviour Jeſus Chriſt.

Q. *To what end did he Compoſe and Preſcribe it?*

A. As a Form to be uſed in it ſelf (*a*), and as a patern to direct us in the Compoſing of all our other Prayers (*b*). (*a*) *Luke* 11. 1, 2. (*b*) *Matth.* 6. 7, 8, 9.

Q. *But if all our other Prayers are to be put up in Chriſts Name, how comes it to paſs that there is no mention made of him in this Prayer?*

A. His Name is therein made uſe of, though it be not expreſly mentioned.

Q. *How can that be?*

A. When we thus Pray in thoſe very words which he has preſcrib'd, we do thereby make uſe of his Name.

Q. *Of how many Parts does this Prayer conſiſt?*

A. Three, the Preface, the Petitions, and the Concluſion.

Q. *What is the Preface to the Lords Prayer?*

A. Our Father which art in Heaven.

Q. *What*

Q. *What does this Preface teach us?*

A. It Teaches us both whom we are to Pray unto, and with what Frame of Spirit.

Q. *Whom does it Teach us to Pray unto?*

A. To God, and to him only, *Pſal.* 123. 1.

Q. *How does this direct us unto that?*

A. Becauſe this Title of an Univerſal Father reſiding in Heaven can belong to none elſe but to him.

Q. *What frame of Spirit does this Preface direct us in Prayer?*

A. It directs us to Pray with Reverence, Charity, and Confidence.

Q. *How does it direct us to Pray with Reverence?*

A. Becauſe, as God is our Heavenly Father, he muſt be inveſted with Authority, Majeſty and Power to Require it.

Q. *How does it direct us to Pray with Charity?*

A. Becauſe it Requires us to Pray for others, whenever we Pray for our ſelves, and to look upon them as Brethen, and therefore we do not ſay, *My Father*, but Our Father.

Q. *How does this direct us to Pray with Confidence?*

A. Becauſe it repreſents God as both able and willing to help us upon all occaſions.

Q. *But have you any particular Encouragement, beſides theſe General Directions, thus to Pray to him?*

A. Yes, we are herein taught to claim a ſpecial Intereſt and Propriety in him as Our particular Father.

Q. *How many Petitions are there in the Lords Prayer?*

A. Six.

Q. What deſire you of God *in theſe Petitions?*

A. In the Three firſt, That God may be Glorified; and in the other Three, That our Wants may be ſupplied.

Q. *What*

Q. *What do you learn by this Order and Method?*

A. That our firſt and chiefeſt Care ought to be the Glorifying of God, and giving Obedience to his Will; after which we may Petition for our ſelves.

Q. *What is the firſt Petition?*

A. **Hallowed be thy Name.**

Q. *What is meant by the Name of God?*

A. God himſelf in every thing whereby he hath made himſelf known.

Q. *What's meant by* **Hallowing of his Name?**

A. The giving it Honour and Reverence that belongs thereto above every thing elſe.

Q. *What then do you Pray for in this Petition?*

A. That God in all things may be Glorified, as he ought to be, *Matth.* 5. 16. 1 *Cor.* 10. 31.

Q. *What is the Second Petition?*

A. **Thy Kingdom come.**

Q. *What do you mean by the Kingdom of God?*

A. His Sovereign Authority in the World (*a*), the Power of his Grace in his Church (*b*), and the Perfection of Glory in Heaven (*c*). (*a*) *Pſ.*103.19. *Dan.*4. 34. (*b*) *Matth.* 3. 2. & 6. 33. (*c*) *Luke* 13. 28,29. 1 *Cor.* 6. 9.

Q. *What do you mean by the coming of this Kingdom?*

A. The Univerſal Enlargement, and ſpeedy Conſummation of it.

Q. *What do you Pray for in this Petition?*

A. That the Work of Grace may every where prevail over all the Powers of Sin and Satan, and be ſpeedily crown'd with Glory by the coming of Chriſt to Judgment.

Q. *What is the Third Petition?*

A. **Thy Will be done in Earth as it is in Heaven.**

Q. *What do you mean by the Will of God?*

A. What-

A. Whatever he hath Promiſed or Commanded in his Word, or does inflict in the courſe of his Providence.

Q. What then do you deſire of God in this 3d *Petition?*

A. That he would perform all thoſe Promiſes, and make me, and all the World, to ſubmit unto, and ſerve him with our utmoſt Care and Diligence, as the Angels do in Heaven.

Q. What is the Fourth Petition?

A. Give us this day our daily Bread.

Q. What do you mean here by Bread?

A. All things that are neceſſary for our preſent maintenance and ſupport.

Q. What do you mean by Daily Bread?

A. That which is convenient for us to ſupply every days occaſions.

Q. Why is this ſtinted to a Day, when you ſay, Give us this day our daily Bread?

A. To ſhew our daily dependance upon God, to whom we are always to go for ſupplies, and thereby prevent all immoderate Care about the things of this World.

Q. Why is this Bread ſo particularly call'd Our Bread?

A. To ſhew, that whatever we have muſt be our own, procur'd by juſt and honeſt ways and means, 2 *Theſſ.* 3. 12.

Q. But is this Bread here ſpoken of to be reſtrain'd only to theſe outward Things?

A. No, it may be extended to Spiritual Things, to the means of Grace, which are as neceſſary for our Souls, as other things are for our Bodies, *Joh.* 6. 32, *&c.*

Q. What then do you deſire of God in this 4*th Petition?*

A. That he will continually ſupply us with all things that be needful both for our Souls and Bodies!

Q. What

Q. *What is the 5th Petition?*

A. And forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us.

Q. *What's here meant by Treſpaſſes?*

A. All manner of Sins and Offences againſt God, by the Trangreſſion of any of his Commandments.

Q. *What's meant by Forgiving theſe Treſpaſſes?*

A. A free and abſolute Pardon of them all, both as to Guilt and Puniſhment,

Q. *Why is this Proviſo added to this Petition, As we Forgive thoſe that Treſpaſs againſt us?*

A. As an Argument to move God to forgive us (*a*), and as an Obligation upon our ſelves to forgive others (*b*). (*a*) *Luke* 11. 4. (*b*) *Matth.* 6. 14,15.

Q. *What then do you Deſire of God in this Petition?*

A. That God would freely forgive us, and incline our hearts as freely to forgive others.

Q. *What is the ſixth Petition?*

A. And lead us not into Temptation, but Deliver us from Evil.

Q. *What's meant here by* Temptation?

A. Every Providential Tryal, that may occaſion our falling into Sin.

Q. *What do you mean by being* led into Temptation?

A. The ſuffering us to be brought into ſuch a Condition, and then leaving us to our ſelves therein.

Q. *Why do you thus pray againſt Temptation?*

A. For fear leaſt we ſhould fall into Sin again after Pardon receiv'd.

Q. *Why do you ask this of God, ſince he Tempts no body?*

A. Becauſe we cannot be Tempted without his Will, nor reſiſt Temptation without his Power.

Q. *What is meant by being* Deliver'd from Evil?

A. A To-

A. A Total Freedom from the whole Power of Sin and Satan.

Q. What is it then that you Pray for in this 6 Petition?

A. Either not to be tempted at all, or if we are, to be kept from the Evil of it.

Q. How doth the Catechiſm expreſs this?

A. That it will pleaſe God to ſave and defend us from all Dangers ghoſtly and bodily, and that he will keep us from all ſin and wickedneſs, and from our ghoſtly Enemy, and from everlaſting Death.

Q. What is the Concluſion of the Lords Prayer?

A. For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

Q. What is Contain'd in this?

A. A full and plain Acknowledgment that all ſupernatural Excellencies and Perfections do originally and inſeparably belong to God alone.

Q. What is meant here by Kingdom?

A. God's Sovereign Authority and Right of Dominion over all.

Q. What's here meant by Power?

A. God's All-ſufficiency to ſupply all our wants, and to do whatever he pleaſeth.

Q. What is meant by Glory?

A. All that Honour, Adoration, and Praiſe, that's continually due to him from all his Creatures.

Q. What's meant here by For ever and ever?

A. That God is Immutable and Eternal in all theſe Perfections.

Q. Why are all theſe things ſo expreſly mention'd, and ſo particularly appropriated unto God?

A. To put a difference between theſe things as they are in him, and in any other Princes and Potentates.

Q. Wherein

Q. *Wherein lies this Difference?*

A. He hath them of and from himſelf, and Depends upon none, whereas they all depend upon him, and derive all they have from him.

Q. *What is the Deſign of this Concluſion?*

A. To Aſcribe unto God in the moſt ſolemn manner that can be, the Glory due unto his Name.

Q. *Why is it added at the cloſe of this Prayer?*

A. As a moſt Powerful Reaſon and continual Encouragement for our Prayers.

Q. *What is here meant by the word* Amen?

A. It ſignifies So be it, or it ſhall be ſo.

Q. *Why is this added at the concluſion of this and all our other Prayers?*

A. To ſhew our moſt hearty Deſire, and ſtedfaſt Faith and Confidence in God's Mercy and Goodneſs through our Lord Jeſus Chriſt, that he will do all that we Pray for, 2 *Cor.* 1. 20.

Q. *What other means have you of obtaining the Grace of God neceſſary to Obedience and Salvation?*

A. The Uſe and Benefit of the Sacraments.

Q. *What are theſe?*

A. Certain Rites or Means, in the uſe of which we are made Partakers of God's Grace.

Q. *How came you by theſe?*

A. They were Ordain'd and appointed by Chriſt himſelf, to be conſtantly uſed in his Church to that purpoſe.

Q. How many Sacraments hath Chriſt Ordained in his Church?

A. Two only as generally neceſſary to Salvation.

Q. Which be they?

A. Baptiſm, and the Supper of our Lord.

Q. *But are there no more but theſe two?*

A. No

A. No, nor is there any need of any more.

Q. *Why ſo?*

A. Becauſe theſe are ſufficient to Salvation without any other.

Q. *But is there any neceſſity of theſe?*

A. Yes, they are **Generally neceſſary** wherever they may be had.

Q. *Why are they thus Neceſſary?*

A. Becauſe Chriſt hath expreſly commanded them to be uſed.

Q. *What do you mean by their being* **Generally neceſſary?**

A. That no Perſons are free from the Obligation of that Command, that are capable of them and have opportunity.

Q. *How, or in what manner are they* **Generally neceſſary to Salvation?**

A. As they are very fit and proper means for the obtaining of it.

Q. *How is* **Baptiſm** *a means of obtaining it?*

A. As it puts us into the way of it, by admitting us into the Church of Chriſt, out of which there is no promiſe of Salvation. *Matth.* 28. 19.

Q. *How is* **the Lords Supper** *a means of obtaining Salvation?*

A. As it is a continual Teſtimony of our Actual Communion with the Church of Chriſt (*a*), and the means of Receiving and Confirming (*b*) that Grace which was promiſed us in our Baptiſm. (*a*) 1 *Cor.* 10. 17. (*b*) 1 *Cor.* 10. 16.

Q. *How often are theſe Sacramens to be uſed?*

A. Baptiſm is to be uſed but once, but the Lords Supper as often as conveniently we can, 1 *Cor.* 11. 25, 26. *Acts* 2. 42, 46.

Q. *Why is Baptiſm to be Adminiſtred but once?*

A. Becauſe

A. Becauſe it is ſufficient to be once admitted into the Church of Chriſt, as it is to be once born into any Family.

Q. *Why is the Lords Supper to be often Repeated?*

A. Becauſe we continually want thoſe ſupplies of Grace to Nouriſh and Strengthen us that are convey'd thereby.

Q. What do you mean by this Word Sacrament.

A. I mean an Outward and Viſible Sign of an inward and ſpiritual Grace, given unto us ordained by Chriſt himſelf; as means whereby we receive the ſame, and a pledge to aſſure us thereof.

Q. *Are all theſe Neceſſary and Eſſential Properties of a true Sacrament?*

A. Yes; and if any one of them be wanting, there can be no true and proper Sacrament, which makes the five which the Church of *Rome* add to our two, to be no Sacraments at all.

Q. *What are thoſe five which the Church of* Rome *adds to our two, to make up the Number of Seven, which they do ſo much contend for, as to Accurſe all that do not hold juſt that number?*

A. Confirmation, Penance, Extream Unction, Orders and Matrimony.

Q. *Why are not theſe to be accounted Sacraments, as well as the other Two of Baptiſm and the Lords Supper?*

A. Becauſe none of them have all the Properties of a Sacrament truly and properly ſo call'd as the other Two have.

Q. *What are theſe Properties?*

A. An outward Sign of an inward Grace, and a Divine inſtitution thereof, to be a means of our receiving that Grace, and a Pledge to aſſure us of it.

Q. What are the Principal parts of a Sacrament?

A. Two, the outward visible Sign, and the inward spiritual Grace.

Q. What is the outward visible Sign or Form in Baptism?

A. Water, wherein the Person is Baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. *What do you mean by the Name of the* Father, and of the Son, and of the holy Ghost.

A. I mean that Divine Authority upon which this, and all other Ordinances of the Gospel, are established, *Matth* 28. 19.

Q. *Why is this so particularly expressed by the Name of the* Father, Son, and Holy Ghost, *and not by the Name of God only?*

A. In Opposition to all false Gods and false Worship.

Q. *What doth this signifie as to us?*

A. Our most solemn Dedication to the Service and Worship of the true God, according to the Rules of the Gospel.

Q. *Why is* Water *made use of therein?*

A. To signifie our being washed and cleansed from sin, and thereby made fit for the Service of God, 1 *Cor.* 6. 11, *Heb.* 10. 22.

Q. *How can that wash and cleanse the Soul from Sin?*

A. Of it self it cannot, but only as it relates to the Blood of Christ, which can do it effectually (a), and of which it is an Outward Sign or Type (b)

(a) 1 *John* 1. 7.

Q. *What do you mean by being Baptized therein?*

A. Being dipped in it, or sprinkled with it.

Q. *But is sprinkling alone sufficient?*

A. Yes,

A. Yes, where the other cannot be ſafely and conveniently done.

Q. *What Warrant have you for that?*

A. The Rule of Charity and Mercy, founded upon what Gods ſays of himſelf in all ſuch Caſes, that *he will have Mercy and not Sacrifice*, Matth 9. 13.

Q. *But have you any Scripture-Rule or Practice for it?*

A. Yes, Blood and Water were frequently ſprinkled under the Law, to apply the Blood of Chriſt unto the Souls of Men; and therefore that is called in Scripture *the Blood of ſprinkling*, Heb. 12. 24. 1 *Pet.* 1. 2.

Q. *But does not the word* Baptiſm *always ſignifie a waſhing by dipping or plunging in Water?*

A. No, not always ſo, but ſometimes the contrary.

Q. *Can you give any Inſtance of it in Scripture?*

A. Yes, *Mark* 7. 4. the Phariſees are ſaid to Baptize, or waſh their Tables or Beds before Dinner, which could not be done any other way but by ſprinkling.

Q. *But doth not this put a ſlight upon one great end of Baptiſm, which was to Repreſent our Death and Burial to Sin, and Reſurrection to a new Courſe of Life, by being dipped and plunged into Water, and ſo riſing out of it again?*

A. No, becauſe waſhing from Sin by the Blood of Chriſt, which is done alſo by ſprinkling, is the ſame thing in ſignification with it.

Q. *What is the* Inward and Spiritual Grace, *or the thing ſignified by Baptiſm?*

A. A Death unto Sin, and a New Birth unto Righteouſneſs: For being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. *What do you mean by a* Death unto Sin?

A. A ceaſing wholly from it both in Affections and Actions, as a Dead Man doth from Life.

Q. *What do you mean by* a new Birth unto Righteouſneſs?

A. Such a renewing of our Natures, as ſhall enable us to walk in newneſs of Life, *Rom.* 6. 3, 4, 11.

Q. *How come you to need this?*

A. From that evil ſtate which I, and all Mankind were in by Nature, before Baptiſm.

Q. *What State is that?*

A. We are born in Sin *(a)*, and Children *(b)* of Wrath. *(a) Pſal.* 57. 5. *(b) Epheſ.* 2. 3.

Q. *What do you mean by* being born in Sin?

A. Being born in a ſinful State, under the Guilt and Pollution, as well as under the Dominion of Sin.

Q. *What do you mean by* being Children of wrath?

A. The being liable to Gods wrath and vengeance.

Q. *Wherein is our Condition mended by our Baptiſm?*

A. In that we are hereby made the Children of Grace, and ſo are delivered from that danger, *Epheſ.* 2. 4, 5. *Rom.* 7. 24, 25. & 8. 1, 2.

Q. *How does this make us the* Children of Grace?

A. By admitting us into the Covenant of Grace, *Acts* 2. 38, 39.

Q. *But doth that of neceſſity confer Grace?*

A. It gives us a Title to ſuch a Supernatural Power, as ſhall enable us to die to Sin, and live to Righteouſneſs, which is the Work of Grace.

Q. *How doth this deliver us from the Danger of Gods Wrath and Vengeance due to us for what we have already done?*

A. By giving us a Title to the Merits of Jeſus Chriſt, who by ſuffering for us, hath delivered us from Wrath to come, *Heb.* 2. 9, 14, 15. *Rom.* 8. 33, 34.

Q. What is required of Perſons to be Baptized.

A. Re-

A. Repentance, whereby they forſake Sin; and Faith, whereby they ſtedfaſtly believe the Promiſes of God made to them in that Sacrament.

Q. *What's meant here by* Repentance?

A. An hearty Sorrow for Sin that ever we committed it, *Joel* 2. 12, 13.

Q. *How is this to ſhew and diſcover it ſelf to be true and real?*

A. By our forſaking of Sin, *Prov.* 28. 13, *Iſai.* 1. 16, 17. & 55. 7. *Mal.* 3. 8.

Q. *Why is this required?*

A. To ſhew that we are wholly come off from the Service of Sin and Satan?

Q. *What advantage will that be to us?*

A. It will certainly make us the fitter for Gods Service, and the more capable of his Grace and Favour, *Epheſ.* 4. 22, 23, 24.

Q. *What's meant here by* Faith?

A. A firm Aſſent to all that is revealed by Chriſt in the Goſpel.

Q. *What part of the Goſpel does this more particularly belong unto?*

A. The Promiſes of it.

Q. *Why doth it ſo particularly belong to theſe?*

A. Becauſe they are the moſt likely to engage us to all that is required of us therein.

Q. *What kind of Faith is it that is neceſſary for this?*

A. A ſtedfaſt Faith.

Q. *What Ground or Encouragement is there for that?*

A. The Immutability and All-ſufficiency of God, whoſe Promiſes they are, *Heb.* 10. 23. & 6. 17, 18, 19.

Q. *What are thoſe Promiſes which we are thus to believe and relie upon?*

A. Pardon of Sin, and Power againſt it, together

with Eternal Life and Salvation, as the Reward of all our Services, *Acts* 2. 38, 39, 41.

Q. Why then are Infants Baptized, when by reaſon of their tender Age, they cannot perform them?

A. Becauſe they promiſe, them both by their Sureties, which promiſe themſelves when they come to Age, are bound to perform.

Q. *But can this any ways bind and oblige Children, ſince they neither do nor can actually conſent thereto themſelves?*

A. Yes, it hath been always ſo accounted in the Church.

Q. *For what Reaſon?*

A. Becauſe they are capable of entring into Covenant, and therefore muſt of neceſſity be oblig'd to the Conditions of it.

Q. *How prove you that they are capable of entring into Covenant?*

A. Becauſe God commanded them ſo to do by Circumciſion, and did actually admit them into the Covenant of Grace thereby, *Gen.* 17. 9.

Q. *But Circumciſion was only the Seal of the Covenant, not the Covenant it ſelf?*

A. And ſo is Baptiſm, and therefore may as well be apply'd to Children as Circumciſion.

Q. *But there was a particular Command for that, but where have you any ſuch for this?*

A. It is included in the general Command which Inſtituted the Ordinance of Baptiſm it ſelf.

Q. *But that ſeems proper for grown Perſons, who are capable of underſtanding what they do?*

A. Yet grown perſons are not more particularly mention'd than Infants are, and ſo the Command belongs to the one, no more than it does to the other.

Q. *How*

Q. *How then are we to judge who are to be Baptized, and who are not?*

A. By the Capacity of the Perſons, the Command extending it ſelf to all that are capable of the thing.

Q. *But how can Infants be capable of it, when they can underſtand nothing of its Conditions?*

A. They may be entituled to its Privileges without that, as Children commonly are in other matters in the World.

Q. *But if Infants were included in the Command for Baptiſm, why ſhould they not have been expreſly mention'd therein, as they were in the Command of Circumciſion?*

A. Becauſe there was no need of it.

Q. *Why was there no need of it?*

A. Becauſe it had been the Univerſal practiſe of the Church of God to admit Children into Covenant with him, whenever their Parents were taken in, *Deut.* 29. 10, 11, 12. 2 *Chron.* 20. 13. *John* 3. 5.

Q. *But is that ſufficient?*

A. Yes, or elſe Children would be in a worſe condition under the Goſpel than they were under the Law, which is not to be ſuppos'd.

Q. *But does not our Saviours ſilence conclude againſt it?*

A. No, but rather for it.

Q. *How ſo?*

A. Becauſe if he had intended any alteration in the Extent of the Covenant, he would have mention'd it, by forbidding the Baptiſm of Infants.

Q. *But does not his Command to Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, require their being to be Taught before they are Baptiz'd?*

A. No, it relates to thoſe that are capable of being taught, as Baptiſm doth to thoſe that are

capable of being Baptiz'd, *Mark* 16. 15.

Q. *How prove you that to be the ſence of it?*

A. From the Nature of the thing, and the univerſal practice of the Church upon it.

Q. *But are not the Scriptures ſilent as to any ſuch Practice?*

A. Yes, they are, as they are alſo in many other things that were then done, but yet they own and juſtifie the thing.

Q. *How do they own and juſtifie the thing?*

A. By extending the Covenant of Grace to Children, and declaring them to be in it from the Faith of their Parents.

Q. *Where do they extend the Covenant of Grace to ſuch?*

A. In *Acts* 2. 39. where the Penitent Jews are encouraged to embrace Chriſtianity for the Pardon of Sin, by the aſſurance of it.

Q. *What are the words of that Text where this Aſſurance is given?*

A. The Promiſe is to you and to your Children.

Q. *But doth not Children there ſignifie Poſterity only, and not Infants, who are not Capable themſelves either of Repenting or Believing?*

A. It relates to that Promiſe made at firſt to *Abraham* and his Seed, in which all are equally included.

Q. *Where are Children declar'd to be in the Covenant of Grace from the Faith of their Parents?*

A. In 1 *Cor.* 7. where Believers that are Married to Unbelievers are required to live with them for that reaſon,

Q. *What are the words of that* 14*th Verſe where this is mention'd?*

A. The unbelieving Husband is Sanctified by the Wife, and the unbelieving Wife is Sanctified by the Husband: elſe were your Children unclean, but now are they Holy.

Q. *How*

Q. *How doth this prove Children to be in Covenant with God by the Faith of their Parents?*

A. Becauſe theſe words, Sanctified, Clean and Holy, are to be underſtood with relation only to the Privileg of their Admiſſion into the Church by Baptiſm.

Q. *But do not theſe words ſignifie a Temper inherent in them, rather than a Privilege belonging to them?*

A. Sometimes indeed they do, but here they cannot?

Q. *Why ſo?*

A. Becauſe that is contrary to the Apoſtles Deſign in theſe words.

Q. *What then is his Deſign in theſe words?*

A. To ſhew the difference between the Children of Chriſtians and the Children of Heathens, and the advantages they have above them.

Q. *Wherein conſiſts that difference and advantage?*

A. Not in Nature, for in that they are all alike, but in Priviledge, in which the Children of Chriſtians have the Advantage in the Covenant of Grace.

Q. *But may not the Children of Heathens be Baptized, except their Parents do believe?*

A. Yes, they may.

Q. *Upon what account?*

A. Through the Faith of thoſe that ſhall deſire Baptiſm for them, and ſhall engage to bring them up in the Chriſtian Religion.

Q. *What Warrant have you for that?*

A. The Covenant of Grace extends it ſelf ſo far.

Q. *How prove you that?*

A. Becauſe the Promiſe was made to *Abraham*'s Faith

Faith, as well as to his Seed, *Rom.* 4. 11. &c. & 9. 6, 7. *Gal.* 3. 6, 7, 8, 9.

Q. *But how can the Faith of one prevail for another, who knows nothing of it?*

A. God hath Granted ſuch a Priviledge to it, and it hath often prov'd effectual.

Q. *In what Inſtances hath this been ever ſeen?*

A. In the many Cures that our Saviour wrought upon thoſe that were abſent through the Faith of thoſe that came to him for them, *Matth.* 8. 5, & 15. 28. *Mark* 2. 5. *Acts* 5. 15, 16. & 19. 11. 12,

Q. *But may not any Perſons that are thus Baptized in their Infancy, refuſe to ſtand to this Covenant, when they come to Age?*

A. Yes they may, but then they can lay no claim to any of the Benefits of it.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Chriſt, and of the Benefits which we receive thereby.

Q. *Why is this Ordinance called a* Supper?

A. Becauſe it was Inſtituted at Supper-time; and was to be uſed in ſtead of the Paſchal Supper, or Jewiſh Paſſover. 1 *Cor.* 11. 23, 24, 25.

Q. *Why was it call'd* the Lords Supper?

A. Becauſe of its immediate Relation unto our Lord himſelf.

Q. *How doth this immediate Relation unto him appear?*

A. In its Inſtitution, Matter, Uſe, and End.

Q. *How doth this immediate Relation unto him appear in its Inſtitution?*

A. It was expreſly ordained and appointed by him as Lord, and Head of his Church.

Q. *How*

Q. *How doth this immediate Relation unto him appear in its Matter?*

A. In that it is his Body and Blood, which the Faithful do therein partake of.

Q. *How doth this immediate Relation unto him appear in its Uſe?*

A. In that it Unites us unto him.

Q. *How doth this immediate Relation unto him appear in its End?*

A. In its being the Commemoration of his Death, 1 *Cor.* 11. 26.

Q. *Why is his Death ſo particularly Commemorated therein?*

A. Becauſe he did thereby make himſelf a Sacrifice for Sin.

Q. *Why did he thus make himſelf a Sacrifice for Sin?*

A. Becauſe God would not pardon it without Satisfaction, and becauſe no other Satisfaction but that could be ſufficient, *Heb.* 10. 4.

Q. *Why would not God Pardon it without Satisfaction?*

A. Becauſe he would ſhew his utmoſt Hatred to Sin, to prevent, if poſſible, its being commited any more by Men, *Gal*, 3. 10.

Q. *Why would no other Satisfaction but by Death be accepted of by God?*

A. Becauſe nothing elſe could ſo fully Vindicate the Honour of his Law, which threatned to puniſh Sinners with Death, *Gen*, 2 17. & 3. 4.

Q. *Why muſt this Satisfaction be made by the Death of Chriſt?*

A. Becauſe the Death of no other Perſon or Thing could be more ſufficient for it, *Mic.* 6, 6, 7, 8. 1 *Pet.* 1, 18, 19. *Heb.* 9. 11, 12.

Q. *How*

Q. *How comes his Death to be ſo much better and more proper for ſuch a purpoſe than any other?*

A. Becauſe of the Dignity of his Perſon (*a*), and the moſt perfect Innocenſe of his Nature and Life (*b*) which adds a ſufficient value thereto, beyond all others. (*a*) *Matth.* 3. 17. *John* 1. 29, 34. & 3. 16. (*b*) 1 *Pet.* 1. 18, 19. & 2. 22.

Q. *Wherein appears this Dignity of his Perſon which makes his death to be ſo valuable above all others?*

A. In that he was the Son of God, and ſo was both God and Man together, which none but He ever was, *Phil.* 2. 6, 7, 8.

Q. *Wherein appears that perfect Innocenſe of his Nature and Life, which made his Death ſo valuable?*

A. In that he was Born (*c*) and Liv'd, without the leaſt ſtain or ſpot of any Sin whatſoever (*d*). *Luke* 1. 35. (*d*) 2 *Cor.* 5. 21. *Heb.* 4. 15.

Q. *How then can it conſiſt with the Goodneſs and Juſtice of God, to exact from ſo Righteous a Perſon, ſo ſevere a ſatisfaction for the Sins of ſo many wicked?*

A. Becauſe Jeſus Chriſt having full Power thus to diſpoſe of his own Life, did freely offer himſelf thereto, *John* 10. 17, 18.

Q. *But is not the exerciſe of ſuch a Power in this offer too great a prejudice to himſelf to be accepted of by a Righteous and good God.*

A. No, it was rather an act of the greateſt Goodneſs and Mercy to accept of it.

Q. *How can that be?*

A. Becauſe Jeſus Chriſt had alſo full Power to recover himſelf out of that State, to his own greater Glory, and our moſt unſpeakable Advantage, *Heb.* 12. 2.

Q. *What then doth this call for from us?*

A. It

A. It calls for all the moſt Gratefull Acknowledgments of it, that we can poſſibly make.

Q. *How doth this appear?*

A. Not only from the thing it ſelf, but alſo from our Saviours Inſtituting this very Ordinance of the Lords Supper, to be a moſt Solemn Commemoration of it.

Q. *How is this Ordinance ſuch a Commemoration of it?*

A. As it repreſents it, is a Pledge to aſſure us of its Benefits, and a means by which we Receive them.

Q. *How often is this to be attended upon?*

A. Continually, as often as we can conveniently.

Q. *How long is this to laſt and continue?*

A. Till our Saviours coming again in Perſon with Power, and great Glory, to put an end to this, and all other Goſpel-Ordinances together, 1 *Cor.* 11. 26.

Q. What is the outward part or Sign of the Lords Supper?

A. Bread and Wine which the Lord hath Commanded to be Received.

Q. *Why are theſe appointed for this purpoſe rather than any other things?*

A. Becauſe it was our Saviours will and Pleaſure to have it ſo.

Q. *But are there no other Reaſons to be Aſſign'd for it but that?*

A. Many others may be given both from their Nature and Uſe, but that is ſufficient.

Q. *Muſt both theſe be conſtantly uſed as often as we partake of the Lords Supper?*

A. Yes, we are expreſly Commanded by our Saviour himſelf ſo to do, 1 *Cor.* 11. 23, 24, 25.

Q. What is the Inward Part or thing ſignified? *A.* The

A. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lords Supper.

Q. *Is there any Change or Alteration made in the Nature of the Bread and Wine upon this Account?*

A. None at all, but only as to their Sacramental Use.

Q. *But are they of no other Use to us, than as we receive them in the Sacrament?*

A. None at all, any more then any other Bread and Wine; and therefore the applying them to the Cure of any Bodily Distempers, is a most Unwarrantable and Superstitious Practice.

Q. *Why are they then call'd,* the Body and Blood of Christ?

A. They are only called the Significations of it, as appears by the very Words of the Question.

Q. *Why is it then said, that* the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lords Supper?

A. Because the Faithful do thereby as truly and certainly partake of them, as if they were Naturally and Substantially present.

Q. *How can that be?*

A. By the Grace and Power of God, who hath Promised to Communicate unto all such the Body and Blood of Christ, with all those Benefits and Blessings that belong thereto.

Q. *But do none but Believers partake of this Grace in the Sacrament?*

A. No, none but the Faithful do or can partake of the Body and Blood of Christ therein.

Q. *What then do others receive that joyn in this Ordinance?*

A. They

A. They partake only of the Bread and Wine, but not of the Body and Blood of Chriſt.

Q. How comes that to paſs?

A. Becauſe they want Faith, by which alone this is to be done.

Q. But do not the Words of Conſecration change the Bread and Wine into the real Body and Blood of Chriſt?

A. No, by no means; for it is the Faith only of the Receiver, that can make it to be ſo.

Q. Whence is it then that unworthy Receivers do become Guilty of the Body and Blood of Chriſt?

A. Through their Unbelief, which hath the ſame effect upon them unto Condemnation, as the Faith of the worthy Receivers hath upon them unto Salvation.

Q. Whence can this proceed, if Chriſt be not corporally preſent?

A. From the words of Conſecration, which make this a Sacrament, and do thereby occaſion thoſe Effects according to the diſpoſition of the Receiver.

Q. But did not Chriſt call it his Body and Blood when he Inſtituted this Sacrament?

A. Yes, but that doth no more make them to be ſo, than his calling himſelf a Vine, or a Door, makes him to be either of them.

Q. How then is this to be underſtood?

A. In a figurative Senſe only, as they are the Signs and Repreſentations, and to be uſed as the Memorials of his Body and Blood.

Q. How prove you this?

A. From matter of Fact, and from the very nature of the thing.

Q. How prove you this from matter of Fact?

A. Becauſe he was then alive and perſonally preſent with his Diſciples when he ſaid this.

Q. How prove you this from the Nature of the thing?

A. Be-

A. Because a corporal Presence destroys the very Nature of a Sacrament, which consists of a sign, and a thing signified.

Q. What kind of Presence then is that which we are to Expect and Believe in this Ordinance?

A. A true Spiritual Presence, which is not discernable by our Bodily Senses, but only by our Faith.

Q. But since all things are possible with God, may not a Corporal Pesence be effected by his Almighty Power?

A. There are so many Falsities and Contradictions in it, that it is impossible for the Power of God who cannot lye) to be concern'd about it.

Q. What is it then that the Faithful are Partakers of, and do receive?

A. They receive Christ himself by Faith, together with all the Benefits that come to our Souls by the Sufferings of his Body, and the shedding of his Blood.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthning and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. What kind of Strength *is it that our Souls do receive in this Ordinance?*

A. Such as shall enable us to resist all Temptations unto Sin, and to serve God according to his Will.

Q. But do we not see Persons that have receiv'd the Sacrament fall into Sin, and neglect their Duty afterwards?

A. Yes, but that is not for want of Strength, but for want of an honest Care to make use of that Strength that's given to them therein.

Q. How doth that appear?

A. From the Power which they have to do thus for some certain time both before and after the Receiving of it.

Q. *What*

Q. *What kind of* Refreſhment *is that which our Souls receive in this Ordinance?*

A. A moſt ſenſible Comfort in being thereby eas'd of the Burden and Bondage of Sin

Q. *How are they thus eas'd of it?*

A. As this Ordinance ſeals unto them the Pardon of Sin, and aſſures them of being reconcil'd to God, than which nothing can be more comfortable and refreſhing, *Matth.* 26. 28.

Q. *Why is this then ſaid to be done by the Body and Blood of Chriſt?*

A. Becauſe it is our Faith in his Merits that makes good that Title to us every time we partake of this Ordinance.

Q. What is required of them who come to the Lords Supper.

A. To examine themſelves whether they Repent them truly of their former Sins, ſtedfaſtly purpoſing to lead a new Life, to have a lively Faith in Gods Mercy through Chriſt, with a thankful Remembrance of his Death, and to be in Charity with all Men.

Q. *Why muſt all theſe things be ſo ſtrictly enquired into?*

A. Becauſe in them conſiſts all our worthineſs, and hopes of Succeſs in this Ordinance.

Q. *Why is* Repentance *for ſins paſt ſo neceſſary?*

A. Becauſe we can never expect the Pardon of them by the Blood of Chriſt without it.

Q. *Why muſt there be ſuch a* ſtedfaſt purpoſe to lead a new Life?

A. Becauſe without it our Repentance can neither be ſincere nor acceptable unto God.

Q. *But what if we ſhall ſin again afterwards?*

A. Provided we did not then ſecretly intend it, we may be renewed again by Repentance, and the

ſome honeſt Reſolutions, accompanied with our future Care not to do ſo any more.

Q. *Why is ſuch a lively* Faith in Gods Mercy through Chriſt *ſo neceſſary?*

A. Becauſe by that alone we can expect Mercy from God through Jeſus Chriſt for the forgiveneſs of Sins, and all other Benefits of his Paſſion.

Q. *Why is ſuch a* thankful Remembrance of his Death *ſo neceſſary?*

A. Becauſe it is to his Death that we owe all our hopes of Life and Salvation.

Q. *Why is it ſo neceſſary that we ſhould* be in Charity with all men?

A. Becauſe no Man can be a true Chriſtian, and fit for ſuch a Love-Feaſt as this is, without ſuch a temper, *Matth.* 5. 23, 24.

Q. *Wherein doth this Charitable temper conſiſt?*

A. In a chearful readineſs to forgive all Injuries, and to do all acts of love and kindneſs for one another.

Q. *But what if a man be wanting in any of theſe things that are hereby Required?*

A. He ſhall then be never the better, but a great deal the worſe for this Ordinance, if he ſo come to it.

Q. *Is it not better then to abſtain from it?*

A. No, by no means.

Q. *Why ſo?*

A. Becauſe there is as much danger in unworthy Abſtaining, as in unworthy coming to it.

Q. *What ſhall a man do then that finds himſelf wanting in any of theſe things?*

A. He muſt repent of it, and uſe his utmoſt endeavour to be Better, and then God will accept of him as he is.

A Morning Prayer to be learned and ſaid daily by every Child of the School, and which may be uſed by any other Perſon.

O Eternal, moſt Bleſſed, and Gracious GOD, Father of Mercies, and GOD of all Conſolation, of whoſe particular Goodneſs I have had large Experience, notwithſtanding all my Unworthineſs of the leaſt part of it: I find by my Backwardneſs and Averſion to what is Good, and Proneneſs to what is Evil, that I ſtand in as much need of thy Grace to Convert my Soul unto thee, and make me better, as I do of thy particular Care to provide for my Body, to make me live and proſper in the World: And therefore I come unto thee, Holy Father, beſeeching Thee to ſanctifie my Nature, and to ſupply all my wants, both Spiritual and Temporal, and to grant me ſuch a Meaſure of thy Grace, as ſhall both incline and enable me at all times to do thy Will, and to ſubmit to every thing that thou in thy great Wiſdom ſhalt think fit to bring upon me. Take care of me this Day; Keep me from all manner of Evil, but eſpecially from the Evil of Sin: Let no Temptation prevail upon me, to make me break any of thy Commandments, but let me be in the fear of the Lord all the Day long. Give me both a willing Mind, and an underſtanding Heart to receive Inſtruction; and let all my Ways be ſtill directed to keep thy Statutes.

Be gracious to all that I am bound to pray for both in Church and State: Bleſs all my Friends and Relations according to the Fleſh: Reward all thoſe from whom I have Received any Good; Pardon thoſe that have wiſhed or done me any Evil: And give me Grace to live always as thy obedient Child, in the practiſe of every Duty belonging to my preſent Condition, and in the exerciſe of all thoſe Graces that become ſuch a Relation; that being thereby made Partaker of a Divine Nature, I may eſcape the Pollutions that are in the World through Luſt, and Inherit the Promiſes of Eternal Glory in the Kingdom of Heaven, which thou haſt made, through Jeſus Chriſt my Lord and only Saviour. *Amen.*

Our Father which art in Heaven, &c.

An Evening Prayer to be learned by Every Child, and which may be uſed by any other Perſon.

O Almighty GOD, and moſt mercifull Father, by whoſe Providential Bounty and Goodneſs I have been not only preſerv'd this Day, but am alſo farther bleſs'd with the enjoyment of many other Mercies and Comforts; for all which I deſire to praiſe thy Great and Glorious Name, beſeeching thee to pardon my Unthankfulneſs, and all my other Sins. Forgive, O Lord, Forgive whatever hath been done amiſs by me, either this Day, or at any other time, and give me Grace to ſerve thee better for the future; yea, to walk before thee in the faith ful diſcharge of every Duty that belongs to me, all the Days of my Life. Continue thy Care of me for the

the time to come, and let me this Night be kept ſafe under the Shadow of thy Wings from all Dangers and Miſchiefs: Refreſh me with Comfortable Reſt and Sleep, that my Health and Strength being renew'd; and repaired thereby, *I* may be the better able to ſerve thee the Day following in the Duties of my Place and Calling. Let me never do any thing that may diſpleaſe and provoke thee, but be always carefull to approve my ſelf unto thee in all Holineſs and Obedience; that ſo when this Life is ended, I may live with thee in Everlaſting Happineſs and Glory. Bleſs all that I am bound to pray for upon any Account; and let all that Name the Name of Chriſt depart from Iniquity. Give me and all that are related unto me, ſuch conſtant Supplies of thy Grace and Spirit, as ſhall encline and enable us to do thy Will at all times: Yea, let us all be continually guided bp thy Councel, and at laſt conducted to thy Glory, through Jeſus Chriſt our Lord and Saviour.

Our Father which art in Heaven, &c.

A Grace before Meat.

BLeſs, O Lord, what thou haſt thus mercifully provided for me, that it may have Strength to nourish me; and give me Grace to ſpend that Strength in thy Service, through Jeſus Chriſt my Lord. Amen.

A Grace after Meat.

BLeſſed be thy Name, O Lord, for the Refreſhment I have had by thy good Creatures at this time, and for all thy other Mercies; in the uſe of which, enable me to ſerve thee faithfully, through Jeſus Chriſt my Lord. Amen.

Some ſhort Directions about Family-Prayer.

LET the Maſter or Miſtreſs of the Family either appoint a certain Time for Morning and Evening Prayer, or elſe let them uſe their Diſcretion in taking the fitteſt Seaſon for calling the Family together for this Duty as the neceſſary Occaſions of it will give leave; and though all the Family cannot be there, yet let not the Duty be neglected; for where Two or Three are gathered together in Chriſts name, he will be in the midſt of them, and the reſt ſhall certainly fare the better for their Sakes.

In the Morning let this Collect be uſed.

O Bleſſed Lord, who haſt cauſed all Holy Scriptures to be written for our Learning, grant that we may in ſuch wiſe Hear them, Read, Mark, Learn, and inwardly digeſt them, that by Patience and Comfort of thy Holy Word we may embrace, and ever hold faſt the Bleſſed Hope of Everlaſting Life, which thou haſt given us in our Saviour Jeſus Chriſt, *Amen.*

Then let a Chapter in the Old Teſtament be Read, or ſome part of the Pſalms as they lie in Order, and then let this Prayer be uſed.

A Morning Prayer for a Family.

O Eternal, ever bleſſed and moſt great and glorious Lord our GOD, in whoſe favour there is Life, yea whoſe loving Kindneſs is better than Life it ſelf, who makeſt the out-goings of the Morning and Evening to praiſe thee, and giveſt unto all Life and Breath, and all things; In thee we live, move and have our being. and from thee comes every thing

thing that we do enjoy; Unto Thee therefore we, come at this time, to pay our Thankfull Acknowledgments for the Mercies we have already received to beg the continuance of thoſe which we yet do Enjoy, and the Addition of ſuch as we ſtand farther in need of. We are, O Lord, leſs than the leaſt of all thy Mercies, and do deſerve the greateſt of thy Judgments; We deſerve Judgment without Mercy, becauſe we have ſinned againſt Mercies and againſt Judgments, and have thereby long ſince forfeited all our bleſſings and enjoyments. We cannot but Confeſs that we have been Trangreſſors from the Womb, and as ſoon as we could do any thing, could go aſtray; To the Original Corruption of our Natures, we have added a great many Actual Trangreſſions; ſo that if by Nature we are Children of Wrath as well others, by Practice we have made our ſelves ten times more ſo; we muſt needs acknowledge our wretchedneſs and Vileneſs, our ſinfulneſs is exceeding great, it is too notorious to be Conceal'd, too heinous to be excus'd; GOD be merciful unto us, or we are utterly undone; for Chriſt Jeſus ſake be merciful unto us, in the pardon and forgiveneſs of all our paſt Sins, in the ſtrengthning of us againſt all future temptations, and in the preſerving of us unto the coming of our Lord Jeſus Chriſt with all his Saints. Let not our great wickedneſs come in remembrance before thee, to cauſe thee to hide thy Face from us, and to deny us thoſe Aſſiſtances of thy Spirit and Grace, that are requiſite and neceſſary for the enabling of us to do whatever thou requireſt of us. Make us ſenſible of our great raſhneſs and folly, in ſinning againſt thee, that we may grow wiſer and better, and for the time to come live in all holy obedience

to every one of thy righteous Laws and Commandments; yea, let us endeavour ſo to double our diligence therein, that we may make ſome amends for our former careleſsneſs and neglect. Whilſt we live in this evil World, keep us as free as may be from the evil of it, keep us from the Evil of the times and place in which we live, that we may by no means follow a multitude to do evil, but may chooſe rather to ſhine as Lights in the midſt of a crooked and perverſe Generation in which we live; Keep us from the Evil of our own Hearts, from the corrupt Inclinations of our own Natures, and from every wicked thing; Let no conſideration whatſoever divert us from our Duty, or engage us in the Practiſe of any thing that is ſinful and wicked; but whenever we are tempted to any thing that is ſo, let us conſider how we can do ſuch wickedneſs, and ſin againſt God; yea, though the Temptation be attended with the moſt alluring Offers of the greateſt Pleaſure and Profit, yet let it not prevail, but let us be able to reſiſt and withſtand it, knowing that it will certainly expoſe us to more Miſery and Loſs, than the greateſt Enjoyments, than the greateſt Advantages can poſſibly make amends for; Let us therefore be ſo Wiſe, as to have nothing to do therewith, but rather always to mind the things that belong unto our Eternal Peace, before they are hid from our Eyes; Help us ſo to order our ſelves, and all our Affairs in our Paſſage through all theſe things that are Temporal, that we finally miſs not of thoſe things that are Eternal. Guide us by thy Council, Protect us by thy Providence, Aſſiſt us by thy Spirit, and let thy Grace never leave us, till it hath brought us unto Glory.

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Be merciful unto us this Day, Take us into thy Care and Protection, Watch over us for Good; Preſerve us from all Evil, but eſpecially from the evil of Sin. Bleſs us in all Buſineſs of our Calling and Converſation; Let us be in the Fear of the Lord all the Day long; and do thou proſper the Work of our Hands upon us, proſper thou our Handy Work.

Be good unto all our Friends and Relations according to the Fleſh, Bleſſing them with all Bleſſings ſuitable to their Conditions and Circumſtances, enable them to walk in all ways well pleaſing in thy ſight, and Preſerve them ſafe unto thy Heavenly Kingdom.

Be Gracious unto this Family, and unto all that belong unto it, let all that do ſo belong unto the Election of Grace, and be for ever thine; let this be a Family of Righteouſneſs and Peace, yea let the true Goſpel Spirit and Temper always appear in it, and bring forth Fruit ſuitable thereunto.

Be mindful of thoſe that are in any Trouble or Diſtreſs, either in Mind, Body or eſtate, and apply thy Self to every one of them, according as their Caſes and Conditions do Require and need.--Be eſpecially Gracious to thy ſuffering Servants, that are expos'd to any Hardſhips or Difficulties for the Teſtimony of a Good Conſcience; for thy Truth and Righteouſneſs ſake, O Lord, ariſe on their ſide, Plead their Cauſe, ſtrenghten their Faith, and ſupport their Spirits, and in thy good time put an end to all their Trials and Temptations.

Be good to theſe ſinful Lands and Nations to which we do belong; pardon our crying Sins, which render us unworthy of the leaſt of thy Mercies; remove thoſe Judgments that we feel, prevent thoſe that we have but too much reaſon to fear, and ſpare

us according to thy great Goodneſs: Let a Spirit of Repentance and Reformation paſs through the midſt of us, that we turning unto thee with all our Hearts, may prevail with Thee, to have a particular Regard to us, and to give us all thoſe Bleſſings that ſhall make us a happy People, and eſtabliſh us a Praiſe in the whole Earth.

Bleſs all Orders and Degrees of Men amongſt us, from the higheſt to the loweſt; Let thoſe whom thou haſt ſet over us, be juſt, ruling in the Fear of God, and doing always thoſe things that ſhall make their Government to be every way a publick Bleſſing to us, that under the influences of it, we and all this People may lead quiet and peaceable Lives in all Godlineſs and Honeſty; yea, do thou by all thy wiſe Providences ſo interpoſe in all publick Affairs, that they may at all times be Succeſsful to the Promoting of thy Glory, the Intereſt of thy Church, the Peace, Happineſs, and Welfare of theſe Kingdoms. Let a double Portion of thy Spirit be upon all the Miniſters of thy Word and Sacraments, by which they may be the better enabled to Anſwer the great Ends of their Inſtitution, and to turn many unto Righteouſneſs.

Accept of our Morning Sacrifice of Praiſe and Thankſgiving, which we offer unto thy Divine Majeſty, for the Mercies of this Night paſt, and of this Morning; Bleſſed be thy Name for thy great and abundant Goodneſs to us, in all that thou haſt hitherto done for us; enlarge our Hearts with Thankfulneſs, and let us be always ready to expreſs a grateful Sence of all thy Bleſſings, in an Holy, Upright, Humble walking, to thy Praiſe and Glory, that ſo we may be accepted in thy well beloved Son Jeſus Chriſt, in whoſe Name and Words we further Pray

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unto, and Praiſe thee, ſaying, *Our Father which art in Heaven*, &c.

At Night let this Collect be uſed.

O Gracious God and moſt merciful Father, who haſt vouchſafed us the rich and precious Jewel of thy Holy Word, aſſiſt us with thy Spirit, that it may be written in our Hearts, to our Everlaſting Comfort, to Reform us, to renew us according to thine own Image, to build us up, and edifie us into the perfect Building of thy Chriſt, Sanctifying and increaſing in us all Heavenly Virtues. Grant this, O Heavenly Father, for Jeſus Chriſt his ſake, *Amen.*

Then let a Chapter of the New Teſtament be read in Order, that ſo every day the Family may be Inſtructed, both in the Law and in the Goſpel too; and then let this Prayer be uſed.

An Evening Prayer for a Family.

O Almighty and Everlaſting God, Glorious in Holineſs, fearful in Praiſes, doing Wonders, Thou art high above all Nations, and thy Glory is above the Heavens, and from thee nothing is hid; thou knoweſt our down-lying and our up-riſing, and art acquainted with all our ways, there is not a Thought in our hearts but thou knoweſt it altogether; and yet ſo fooliſh have we been as to ſin againſt thee, both in Thought, Word, and Deed, rendring our ſelves thereby not only unworthy of the leaſt Favour from thee, but juſtly liable to thy Wrath and Vengeance; We muſt acknowledge, O God, that to us belongs nothing but ſhame and confuſion of Face for ever; We are vile by Nature, and have made our ſelves more Vile by Practice; our Tranſgreſſions are

are multiply'd upon us, and are more in number than the hairs of our Heads, and have been attended with high Aggravations, in that we have been deaf to thy Calls, hardned againſt thy Threatnings, ſlighting and undervaluing thy Promiſes, and have not been wrought upon either by Hopes or Fears, by Mercies or by Judgments, as we ought to have been; we have been too full of Enmity and Obſtinacy againſt any thing that is good, caſting thy Laws behind our backs, and hating to be Reform'd; we have been wiſe to do evil, but to do good, have neither Knowledge, good Will, nor Power in our ſelves; we have been very unthankful for the greateſt Mercies that have been both freely and plentifully beſtow'd upon us, not rendring unto thee according to the benefit that we have received; yea, tho' thy Favours have been renewed every moment, yet we have been but too unmindful of them; nay, we have rather returned Evil for Good, waxing wanton againſt thee, and contemptuouſly ſpurning at thy Laws, at the ſame time that thou haſt obliged us to the ſtricteſt obſervance of them. We have been impatient under any Croſſes and Trials, not accepting the Puniſhment of our Iniquity, tho' it be much leſs than we have deſerv'd; but have murmur'd and repin'd, been uneaſie and fretful; and more apt to think hardly of thee, than to acknowledge our Wickedneſs, or to learn Righteouſneſs by the things that we have ſuffer'd; yea, though thou haſt often varied the Methods and Diſpenſations of thy Providence, yet we have been ſecure and careleſs, not regarding thy Works, not conſidering the operations of thy hands; but rather going on ſtill in the Imaginations of our Hearts, promiſing our ſelves Peace and Safety, as if we had nothing to fear or hope for from thee, either here or hereafter.

hereafter. This our way hath been our folly, and therefore we come unto thee, Holy Father, beſeeching thee to pardon all that we have done amiſs, according to the multitude of thy tender Mercies, and for Chriſt Jeſus's ſake, to blot out all our Tranſgreſſions: Alas! what profit is there in our Blood? ſuffer us not to periſh in our ſins, but magnifie the Riches of thy Grace, in the Salvation of our Souls, that we may praiſe thy great and glorious Name for ever and ever. Thou haſt promiſed to be found of them that ſeek thee; yea, to ſeek after thoſe that go aſtray from thee; look therefore with an Eye of Pity and Compaſſion upon us; remember not againſt us our former Iniquities, but deliver us from them, and purge away our Sins for thy Name's ſake. And becauſe we have no power to reſiſt or withſtand the Temptations we may and muſt expect to meet withal, do thou not only pardon all our paſt Sins, but do thou prevent our falling into Sin again for the time to come: Keep back thy Servants from preſumptuous Sins, and let them not have dominion over us; lay ſuch reſtraints upon us, as ſhall keep us from thoſe Sins, which our corrupt Natures are continually prompting and urging us to commit; yea do thou not only reſtrain, but renew us in the Spirit of our Minds; Sanctifie us throughout both in Soul, and Spirit, and Body, and preſerve us ſafe unto thy Heavenly Kingdom: Help us to walk worthy of all the Manifeſtations of thy Grace, and to ſerve thee faithfully all our days. Let us not be conform'd to this World, but be transform'd by the renewing of our Minds: Take our Affections off from things below, and ſet them upon things above; let our Wills be rectified, and made conformable to thy Will in all things, both in doing and in ſuffering whatever thou

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ſhalt call us unto; and let us learn in whatever ſtate we are, therewith to be content, and therein to glorifie thy Name: Let that Grace of GOD which hath appear'd and brought Salvation, teach us to deny all Ungodlineſs and Worldly Luſts, and to live righteouſly, ſoberly, and godly in this preſent evil World, and let it be our continual care to keep Conſciences void of Offence towards thee, and towards all Men, that we living in thy fear, may die in thy Favour, and may be tranſlated unto thy Glory.

Be merciful unto us this Night, take us into thy Care and Protection; thou who art the Keeper of Iſrael, who neither ſlumbereſt nor ſleepeſt, wake for us, and watch over us for good; Give thine Angels charge to encamp round about us, that we may lie down in Peace, and Sleep; yea, do thou make us dwell in ſafety. Refreſh us with quiet and comfortable Reſt, that we may hear of thy loving Kindneſs in the Morning, and be the better able to ſerve thee in the Duties of the day following.

Be Gracious unto all our Kindred and Relations according to the Fleſh, take care of them all, and let nothing be wanting to them that is, or ſhall be neceſſary for the making their preſent Lives comfortable, or their future Lives everlaſtingly happy.

Be Gracious to this Family, enable us all to Diſcharge our ſeveral Duties, with all Faithfulneſs and Sincerity, living in all Peace and Unity amongſt our ſelves, yea, conſidering one another to provoke unto Love and to good Works, that ſo we may Adorn our Profeſſion, and promote the Salvation of our own, and one anothers Souls.

Be good to all the Children of Affliction, comfort all that Mourn, relieve the Oppreſſed, bind up the Broken-

Broken-hearted, deliver thoſe that are in Bonds, viſit the Sick, and according to the greatneſs of thy Power, preſerve thou thoſe that are appointed to die. Take a particular Care of all thoſe that ſuffer for Righteouſneſs ſake, that they may not only be ſupported under all their Trials and Temptations, but Comforted with all thoſe Conſolations by which thy Servants have been enabled to Rejoyce in their Afflictions for Chriſt's ſake; Give them a Spirit of Courage and Conſtancy, of Wiſdom and Prudence, of Affection and Zeal for thy Truth, that they may never depart from it, or do any thing unworthy of it, but may ſo perſevere in their Chriſtian Courſe, in ſpight of all Difficulties whatſoever, that their very Adverſaries may be aſhamed, and converted to the Faith, and thereby put the happieſt End to all their Perſecutions, and turn their Mourning into Joy.

Be good to theſe Nations to which we do belong, Pardon our many and great Sins, Purge away our Corruptions, and heal our Backſlidings, Remove the Judgments under which any of us do ſuffer, prevent thoſe which our Sins have moſt juſtly deſerved, continue to us all thoſe Mercies both Temporal and Spiritual which we do enjoy, beſtow upon us the Bleſſings that we want, and teach us by all thy Diſpenſations, to underſtand thy meaning towards us, and to do always that which doth beſt become us under them.

Bleſs all that are in Authority, give them wiſe and underſtanding Hearts to diſcern between good and bad, that they may do always that which is Right, and know how to govern thy People committed to their Charge, being an encouragement to thoſe that do Well, and a Terror only to Evil-doers.

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Be Gracious to all the Miniſters of thy Word and Sacraments, Bleſs them with all thoſe Gifts and Abilities that are requiſite for enabling them to diſcharge the Office committed unto them, with Faithfulneſs and Succeſs.

Accept, we pray thee, of our Evening Sacrifice of Praiſe and Thankſgiving, which we offer unto thy Divine Majeſty, for the Mercies of this day that is paſt, and of this Evening, make us ſenſible of thy great and abundant Goodneſs to us, that we may take all the Care we can to live anſwerable to the Deſign of it, and to ſerve thee faithfully all our days, that we may find Acceptance and Mercy in the great day of God, through Jeſus Chriſt our Lord, in whoſe Name and Words we farther Pray unto, and Praiſe thee, ſaying, *Our Father which art*, &c.

FINIS.